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" Matriculation in Honours ... 3

" 1st Division ... 3

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" Juniors ... 14

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" Second " ... 23

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Gentlemen,—I have much pleasure in complying with your request, and sending you the particulars you desire. I was at Malvern last summer, having for nearly a year been suffering from constant attacks of giddiness, intense weight and pain in the brain, and at last complete prostration of the whole system, the results of what the physicians termed "over extension of the brain," arising from excessive work in my vocation. I had been at Malvern for about a month with but little amendment in my general condition, when, by chance, I met with your pamphlet. I confess I should have paid but little attention to it, but for happening to see at the end of it, among the testimonials, one from my friend Dr. Garth Wilkinson, of 70, Wimpole-street, to whom I wrote; and in consequence of the strong recommendation he gave in his letter in answer to my inquiries, I obtained from you a double spine-band, head-band, and body-belt. A few weeks only elapsed before I began to improve rapidly in health. I returned to London in October, feeling quite well; and in the following month had to go down in the most inclement weather to fulfil an engagement at the University of Durham, and when I mention that during the time I was there I had to give four extempore lectures a day, and in one week received 75 Members of the University as pupils in elocution, you can imagine my recovered powers were pretty well tested. But I am thankful to say I got through the ordeal without feeling the slightest relapse, and since then have been in full work at King's College, and other places without any return of my former distressing symptoms; and, in fact, I have for the last few months enjoyed a state of health and vigour that I have not known for two years previously. It is only right, however, to mention, that by the advice of the physician under whose care I have been, I have from time to time taken nuxvomica and phosphorus as a matter of precaution when working very hard; but I intend soon to try the experiment of leaving them off entirely. Still the fact remains, that though I had taken these and other medicines previously, it was from the time I began wearing your Magnetic Appliances that I began to improve so rapidly in health. I still continue to wear the body belt and spine-band; and apart from any curative effects that they are alleged to possess, the feeling of support and genial glow which they seem to give to the important parts of the system which they cover are most agreeable.—I am, Gentlemen, yours faithfully,

CHARLES J. PLUMPTRE,
Lecturer on Public Reading and Speaking, King's College, London, Eng. Cl. Dept.

From **GARTH WILKINSON, Esq., M.D., M.R.C.S.E.**
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Sir,—I am able to certify that I have used your Magnetic Appliances pretty largely in my practice, and that in personal convenience to my patients they are unexceptionable, and far superior to any invention of the kind which I have employed; and that of their efficacy, their positive powers, I have no doubt. I have found them useful in constipation, in abdominal congestion, in neuralgia, and in many cases involving weakness of the spine, and of the great organs of the abdomen. In the public interest I wish you to use my unqualified testimony in favour of your Magnetic Appliances.—I remain, yours faithfully,

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Sir,—Since March, 1874, when I wrote to you to express my opinion, from experience, of the value of your Magnetic Appliances, I have been frequently asked by letter if my certificate was genuine, and if in the time since elapsed your inventions still approved themselves as beneficial in my practice. To both these questions I can answer by endorsing Magnetism as an arm which I am obliged to resort to in a good many cases. In addition to the cases I before specified, I can now add some experience of the utility of Magnetism in cases of debility, and as a local remedy in painful affections arising in the course of gout. Indeed, I am accustomed to prescribe it wherever topical weakness proceeds from a low vitality in the great nervous centres, or in the principal organs of assimilation, nutrition, and blood purification; also in weak throat from nervous exhaustion affecting the larynx.—I am, Sir, yours faithfully,

GARTH WILKINSON, M.D., M.R.C.S.E.

From **CAPTAIN E. EVANS.**
Dayle Vale, Bray.
To Darlow and Co.—I was doubled like an old man of 80 for five years. By chance, passing through London, I got one of your Belts, which I have worn for two years, and here is not a straighter man in the three kingdoms; and I am relieved from all pain. Make any use you like of this.
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Having suffered for many years from general debility, I was persuaded to try your Magnetic Appliances. I am thankful to say they have been useful to me, although in an old case like mine a complete cure could not be expected.
T. FREDERICK HARDWICK.
Formerly Demonstrator of Chemistry in King's College, London.

From the **Rev. CHARLES GARTH FULLERTON.**
Boothby Graffar Rectory, Lincoln.
Dear Sirs,—I enclose cheque for the Wristlet and Belt for my friend, and have great pleasure in saying that I have certainly found the Belt you sent me last November to be of the greatest benefit. With perfect truth I can say I should not like to be without one now; I have had no Lumbago or Rheumatism since I began to wear it, and you are quite welcome to use this letter as a testimonial from yours faithfully,
CHARLES GARTH FULLERTON.
To Darlow and Co., 443, West Strand, London.

From the **Rev. EDWIN PAXTON HOOD.**
To Messrs. Darlow and Co.
Gentlemen,—Some two years since, after recovery from severe illness, I sought strength from your Lung Invigorator, and I believe I found very great benefit. I have since then usually worn, and recommended many of my friends to adopt, your pieces of Magnetic Armour, and in every instance within my circle of acquaintance benefit has been thankfully acknowledged. When, therefore, I was asked for this testimonial, from some knowledge obtained of the above experience, I felt it to be not less a duty than a pleasure to give it heartily.—I am, yours faithfully,
(I may say, for others and myself, gratefully)
EDWIN PAXTON HOOD.

From the **Rev. STENTON EARDLEY.**
The Vicarage, Streatham-common.
Gentlemen,—I feel that I cannot in honour, to say nothing of gratitude, any longer refrain from acquainting you with the extraordinary benefit which I have received from the wearing of one of your Magnetic Belts. Seventeen months ago, when suffering from great pain—a condition in which I had been, with brief intervals, for nearly seven years, and which arose from a severe accident on a Swiss Glacier—I was recommended to try one of your Belts; I hesitated considerably, for I had endured much in the way of electric chains, and gone through much in the way of galvanic and various English and Continental baths, without any appreciable relief. My testimony, in brief, is this: I purchased one of your Belts, and within a few weeks the pain in my back had gradually subsided, and I have now spent sixteen months wholly free from pain. Certainly the case is, to me at least, marvellous; and I will not allow any false delicacy to override the duty which I too tardily discharge in making this statement, and offering you my deepest gratitude.—Your obliged servant,
STENTON EARDLEY.
Vicar of Immanuel Church, Streatham-common.
To Messrs. Darlow and Co.

From **MAJOR A. TREW.**
9, St. James's-terrace, Winchester.
To Messrs. Darlow and Co., West Strand, London.
Gentlemen,—I cannot know of your appliances by means of one of your pamphlets at a time when I was ill in bed. I showed the book to my doctor, who said it was of no use. Notwithstanding, I made up my mind to buy the Belt, and have now been wearing it eighteen months, during which time it has not cost me one shilling for medical advice, which, together with the improved state of my health, is indeed much to be thankful for. If you will send me a few of your business books, I shall have much pleasure in bringing them to the notice of all who are known by me to suffer.—I remain, Gentlemen, yours sincerely,
MAJOR A. TREW.

From **M. C. SOUTTER, Esq., M.R.C.S., Eng. &c.**
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M. C. SOUTTER, M.R.C.S., &c.
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THE
Nonconformist and Independent.
FRIDAY, MAY 14, 1880.

DR. NEWTH ON CHRISTIAN UNION.

It was impossible to mistake the spirit of the magnificent assembly which filled Westminster Chapel on Tuesday morning, when Principal NEWTH was to deliver his inaugural address as Chairman of the Congregational Union of England and Wales. There are times when even the strongest natures and most energetic characters cannot but confess the power of circumstances and events, and this is such a time. For six years every good and noble cause had been overshadowed by a blighting and disastrous influence, and the systematic disregard of right and wrong in high places was seriously affecting social and personal morality. The change to better conditions, auspicious to every holy enterprise, has come as an emancipation, and in every gathering truly representative of Nonconformist opinion is hailed with devout gratitude. More than this, the national deliverance—to say so is not to boast—is the providential seal set to a fidelity which was not wanting in the darkest hour. We have been permitted to show what we understand by national religion, as distinguished from a christened naturalism or paganism, and, God be thanked! it is once more possible to invoke His name, to appeal to His will, and to plead for humanity and righteousness in public affairs, without being peremptorily cut short with the objection that these are non-political considerations, and cannot legitimately be introduced into the treatment of national interests. The Congregational Union could not either honourably or consistently forget the duty of thanksgiving for this happy change, and it recognised it on Tuesday with a distinctness which left nothing to be desired. Not as representing either "a harassed," or a grasping "interest"—for the disinterestedness of our action has been handsomely acknowledged by those who have the best right to speak on such a topic—nor yet in the cause of party—for our principles were proclaimed before we knew who would lead us—but as Christian citizens have the members of the Congregational Union just acclaimed Mr. GLADSTONE'S Government as one whose influence will be found on the side of "liberty, righteousness, and peace."

In preparing to address an assembly met under the influence of such circumstances, Dr. NEWTH had no easy task. A course which might have commended itself to a chairman less sure of his audience would have been to constitute himself the organ of the predominant feeling of the hour, and ride triumphant on the advancing wave of public sentiment. That, however, we venture to think, would have been to sacrifice a fine opportunity of rendering a conspicuous and enduring service to the Free Churches. Means and agencies are never wanting for the expression of the general feeling, and, moreover, what we desiderate in the utterances of the chairmen of our infrequent assemblies is not echoes, but voices. Availing himself of his perfect freedom, Dr. NEWTH chose to discourse of Christian union as a demand of the times, and undertook to inquire how far that demand is enlightened, just and capable of satisfaction, or the contrary. A more opportune topic it would be difficult to imagine; and, as was to be expected, it was treated with discerning thoroughness and uncompromising decision, as well as in a truly catholic spirit. Of Christian union—that is to say of union according to the mind and will of CHRIST—we cannot have too much; but we are daily hearing appeals made in the name of that sacred cause which, being based on false assumptions and aiming at mistaken and unscriptural ends, cannot be too firmly resisted. When the representatives of Episcopal churches approach us with language implying that our status as Christians and that of our ministers is inferior to theirs because we are without this and that traditional accretion of ecclesiastical life, it is high time to show them, yet once more that we occupy ground far out of reach of their condescension; we are therefore glad that in an address sure to pass into the hands of many among those of our opponents who most need sound information, Dr. NEWTH has offered a brief, but sufficient and scholarly, vindication of our Congregational Church principles, especially as they bear upon this question of union. It is certainly strange that, after the experience of eighteen centuries, ecclesiastics not otherwise deficient in shrewdness should cling to the hope, or at least assert the duty, of comprehending all the Christians of a country within one church organisation, acknowledging the same rules and government. The explanation is to be found in fundamental differences between the views which they and we hold of the nature and ends of church life; and never was it of more consequence than now to assert that the note of a true church is not

to be found in its history, organisation, or circumstances, but in the vivifying presence of the Spirit of CHRIST. Let this truth be acknowledged, and there will be not only a hope, but a pledge, of union; let it be denied or overlooked, and endeavours after union can only end in increased misconception, disappointment, and disgust.

No doubt, as Dr. NEWTH has taken care to recognise, there is a certain appreciable loss to the Church of CHRIST arising from the divisions and antagonisms which the world is able to perceive among Christians—a loss of impressiveness, authority, and witnessing and working power. Seize the true idea of the Church, recognise in diversities of organisation and method not the sign of schism, but the natural and healthy result of free and vigorous life, and these evils will prove remediable: let that same idea perish, and then even such light as the Church is now able to afford the world will soon be obscured, if not quenched. It is only reasonable to hope that the very plain demonstration which Dr. NEWTH has now given of the reasons why no proposals looking towards the comprehension of all Christians within one organisation can be so much as considered by the Free Churches of this country, will prevent the renewal or suggestion of proposals so futile for at least a considerable time. A glance at his address ought to convince reverend and right reverend unifiers that we know quite well both where we stand and where they stand. We, too, like them, desire a oneness of Christian profession; but it is a oneness of conviction, fellowship, and obedience to our LORD. It is in this spirit that we shall seek the correction of the so-called "individualism" with which we are persistently reproached, in so far, at least, as it is a real defect, and not a misjudged virtue. An individualism—if that is its right name—which derogates from the authority of CHRIST we can judge and rebuke; but that with which we are sometimes charged is often no more than an estimation of human pretensions at their real value, an invidious name being employed to stigmatise that assignment of worth to personal conviction which is of the very essence of Protestantism. Dr. NEWTH has expressed the common convictions of the Free Churches in a few sentences which may be regarded as the central points of his address:—"It is the glory of Christianity to reveal a God near and not afar off; and the religious life which it awakens is that which springs from the realisation of direct and personal relations with God. Only through the one Father of all can we become one. God unites us one to another by uniting us to Himself. The history of Christianity shows that her purity and her power are largely dependent upon the loyal maintenance of this distinctive peculiarity. Wherever it has been infringed, and the will of another has been permitted to come between the soul and God, there may be surely found the source of decline and the beginning of sorrows." There is nothing new in this teaching; but being opposed to some of the most powerful influences of our time, the doctrine requires to be continually reasserted. And because it is true, no union of churches is permissible to us which would involve any surrender of our personal religious convictions, or repress the natural diversities of church life. The union which we are at liberty to seek or accept, and which is alone worthy of Christian men, is one of mutual sympathy and affection, of common interests and aims, of a common call to the same service, and a common submission to the same Master. Such a union is practicable, although it seems far from near, as too many a regrettable but inevitable reference in Dr. NEWTH'S address shows. The hindrances to it do not lie at the door of those who are in ignorance and want of charity called schismatics and sectarians by the adherents of politico-ecclesiastical kingdoms of this world. No doubt we have to guard against whatever would make true union more difficult; but we have this pre-eminent advantage—that we can only swerve from the path which leads to union by deviating from our own principles. Not only to proclaim these principles in controversy with others, but to keep them clear and bright in our own consciousness, to apply them in our associated life, and to teach them to our children, must be more than ever our care in an age when worldliness and sacerdotalism conspire, as they have perhaps never done before, to rob mankind of its true and heavenly light.

THE LONDON MISSIONARY MEETING.

THE directors of the London Missionary Society have had a year of heavy trial, and often wearisome anxiety. When they met their constituents at the anniversary of 1879, the financial condition was such as to occasion much perplexity and many forebodings. During the year which ended last May, there was a large excess of expenditure over income. Reserve funds had been used to the extent of £12,000, and an adverse balance of more

than £5,000 was brought forward to the new account. These monetary difficulties have been, to a large extent, overcome—nearly £3,500 of the debt has been cleared off; and, while numerous savings have been effected in the expenditure, the ordinary income has slowly, but steadily, increased. The contributions for general purposes, combined with the contributions and dividends for special objects, have reached the sum of £102,000. These important financial facts were made known at the eighty-sixth anniversary meeting, held in Exeter Hall, on Thursday morning, under the presidency of Mr. JOHN KEMP-WELCH.

The society has also had a year of unusual trial, arising from the circumstances which have attended the prosecution of its Central African Mission. Some two or three weeks before the last anniversary the respected Foreign Secretary left England for Zanzibar, with two young missionaries, who were destined for work in the Central African region, and high hopes were cherished in the breasts of many that this new movement would prove greatly helpful in the noble enterprise which had for some time enlisted the sympathies of the society's most devoted friends. But as the summer wore on, there came one day from that far-off land the sad, brief news that Dr. MULLENS had died on the road to Ujiji; and shortly afterwards more dark tidings came of the death of young ARTHUR DODGSHUN, who had reached Ujiji on March 27th, and had succumbed to disease and weariness a week later. A cloud of heavy sadness seemed to rest upon the Mission House; and some hearts failed them for fear. It is no secret that not a few were asking if the time had yet really come for pushing the mission work so far into the interior of Africa; and whether it would not be much wiser, and in many senses better, to take more cautious and patient methods for the Christianisation of the people in those unenlightened regions. There were others who felt, even in that dark and cloudy day, that difficulties and seeming disasters should in no sense have the effect of quenching the ardour of devoted Christian people who were presumed to have at heart the welfare of degraded and suffering millions, and to be constrained by love which led the REDEEMER of mankind to a death of shame and suffering upon the Cross. It was thought by these brave-hearted people that disasters should excite renewed ardour, and lead to fresh consecration. As the winter days deepened on, better and brighter news reached the directors. One of the men at Ujiji wrote home during that period of trial—when the body of Mr. DODGSHUN was laid beside that of Mr. THOMSON, who had previously fallen in the same enterprise. "I trust no one will call this mission disastrous, or condemn Ujiji hastily as unhealthy. Certainly we want more help, but the work is going on. We are living down native prejudices and suspicions, and the lies of slanderers. We will slacken no effort to carry on this work; and I am speaking, not at home, but in the midst of the work and its difficulties." These words, from one of two men, living apart from civilisation amongst savages, far removed from the world's highway, were deserving of response at home. In the latter part of September, the two missionaries who went out with Dr. MULLENS, reached Ujiji. The tale of these interesting circumstances in connection with the society's work in Africa was told more at length in the report, which was read on Thursday morning.

We may at once say, and we say it with congratulation, that the most impressive and useful feature of the present anniversary has been the manner in which two of the society's missionaries told the tale of their work to the meeting. We do not remember to have heard at any previous meeting two speeches of missionaries, of such length, which were listened to with so much satisfaction. Few missionaries have acquired the art of telling the story of their own labours. They can work better than talk. It has often struck us as being well-nigh cruel, and to say the least unfair and inconsiderate, to push some of these noble workers into the prominence of the Exeter Hall platform, in order that they may make speeches to rouse the interest of large assemblies. But Mr. MACFARLANE from New Guinea, and Mr. RICHARDSON from Madagascar, amply justified their introduction to the platform on Thursday. The former told a long, but deeply interesting, story, enlivened and relieved by incident and anecdote, so as to thoroughly secure and retain the attention of the assembly for whole hours. He drew, in a few sentences, distributed here and there through his speech, a vivid sketch of New Guinea in its physical and moral aspects. None who were present can have failed to gain a conception of the island which will abide for many a year to come. Mr. MACFARLANE took especial pains to impress the meeting with the fact that cannibalism, pure and simple, prevails greatly in that country; and made

some striking references to the way in which it is regarded by those who maintain the repulsive practice in New Guinea. In a conversation which he had with a chief just before leaving, he states that the man was bewildered at the idea that the countrymen of the missionary should ever kill men apart from the object of eating them. "Why," said this man-eating chief, "do your people kill their enemies if they do not eat them?" The man regarded the custom of his own people as being both more rational and just in dealing with their enemies: "They killed them because they liked them." Mr. MACFARLANE was quite wise to insist, as he did, upon the great importance of trying to put ourselves in the position and point of view of those who differ as widely from ourselves as these poor degraded cannibals do. A high and grateful tribute was paid by the speakers to the value of the gift of the steamer *Ellengowan*, which was given for the use of the New Guinea mission by Miss BAXTER, of Dundee. Coming before the meeting, as Mr. RICHARDSON did, three and a-half hours after it began, he was necessarily more hurried than he would otherwise have been, but he succeeded in gaining its hearty attention, and, we do not doubt, left upon it an earnest impression with respect to the triumphs of missionary labour in Madagascar. He was the very last missionary sent thither before the island was publicly and professedly delivered from idolatry. The audience must have gathered from the story which Mr. RICHARDSON told, that if the society had done nothing more, it had at least justified its existence by the marvellous work which it had brought to such successful issues in that country. We cannot help feeling that the extraordinary moral and material changes which have transpired in Madagascar, would be sufficient to illustrate the claims which missions have upon the support of all good men. We may add, that the venerable Mr. TRESTRAIL made some touching allusions to the past; and that Dr. ALLON dealt forcibly and pertinently with the present attitude of some Christian people towards mission work, affirming that, although the day has passed for startling excitement, yet the period of routine may be inspired with an earnest enthusiasm of quite as real value. The meeting was, upon the whole, as effective and useful as the directors could have expected or desired.

Nearly a week ago the *Daily News* announced that the Government intended to "promote" the passing of a Bill for the settlement of the Burials difficulty during the ensuing short Session. Though our contemporary, no doubt, spoke with adequate authority, we have reason to believe that the subject has not as yet been so far discussed by the Cabinet as that the outlines of the proposed measure have been settled. Our article on the subject a fortnight ago will have indicated that the question is not so simple as might at first sight appear, because a measure based on Lord HARROWBY's clause carried in the House of Lords would not be a complete settlement. We venture to hope, however, that the Bill when it is drafted will be placed in the hands of Mr. OSBORNE MORGAN rather than the HOME SECRETARY, and that it will be on the lines of the resolution which he placed on the order-book before the dissolution.

A curious volume might be compiled if a collection were made of those rancorous utterances in which clergymen of the Establishment have given vent to their disappointment at the results of the General Election, and the dangers which threaten their exclusive monopolies in the future. The Rev. H. H. CREWE, with a credulity which is simply inconceivable, gravely sets forth as "facts" that all the Nonconformist ministers of Wales urged the electors to promise votes to Conservative candidates, wear their colours, attend their meetings, and ride in their carriages, but upon pain of damnation to vote afterwards against them; and that for months past the Nonconformist pulpits have been made "little else than the vehicle of slander." &c., of Lord BEACONSFIELD, whom Mr. CREWE fulsomely eulogises. Starting from these premisses, which are declared to be "beyond all power of contradiction," he declares that he can no longer appear on a Bible Society platform with men whose principles appear to him to present "no tangible line of demarcation from those which animate the burglar, and influence the highwayman and the thief." We quite commend his determination to absent himself from the Bible Society platform; as a preliminary to again presenting himself there, it would be desirable that he should study the Bible, note some of the sins which are therein denounced, and become imbued with more of the spirit which is thence diffused. "A Devonshire Rector," writing in the *Western Daily Mercury*, notes the gracious words which are said to have proceeded from one who is described as "a very influential and respected elderly clergyman," who is, therefore, debarred from pleading the impetuosity of youth in palliation of his offence. Evidently under the delusion that the great English nation are but an amplified edition of those seekers of bread doles and coal tickets, who tremble to provoke his displeasure in some village of "Sleepy Hollow," he oracularly assures them that "what they call a general gain" will "be turned into a general loss" by those whom he can influence confining their custom or aims to persons of his way of thinking. "Those who will follow their followers into

the church 'yards,'" he says, "shall have sole charge of them from the beginning to the end." This direful menace has, as yet, we rejoice to say, produced no perceptible change in the motion of the earth upon its axis, or in relation to the remainder of the planetary system; although the "Devonshire Rector" who does the clergy the ill office of publishing this utterance solemnly adds: "How sad all this is! Can it, however, be safely despised?" The present Parliamentary Session will probably afford the fitting answer to such an interrogatory.

Parsons and publicans have been enabled once again to join in mutual congratulations over the return of a Tory for Oxford, and a clerical correspondent of the *Record*, with offensive unctuousness, calls upon "praying Protestants" to "thank God for the success He has given" in the matter. Considering that a petition is threatened which will necessitate an inquiry into the means by which that election was secured, would it not be more respectful to Him whose name is thus employed to wait the revelations before that committee, instead of rashly identifying the Ruler of the Universe with transactions which, if inconsistent with the rule of righteousness, must hereafter be regarded as having unquestionably incurred His displeasure. Will the State Church clergy never realise the mischief which they do by the resort to such partisan tactics?

Among the anomalies involved in the continued existence of a State Church in a land where the principles of religious equality are to so large an extent recognised, two have been prominently indicated by the Registrar of the Province of Canterbury, who at a luncheon given in the Cathedral city, pointed out that according to the established order of things it devolved upon a Roman Catholic—the Earl of KENMARE, in his capacity of Lord Chamberlain, to appoint the QUEEN'S Chaplains and the Lent preachers at HER MAJESTY'S Chapel Royal, and upon a member of the Society of Friends, Mr. BRIGHT, as Chancellor of the Duchy of Lancaster, to designate incumbents to forty-one benefices. An arrangement has since been made by which Earl KENMARE devolves his patronage upon the Lord Steward, but it would be well for those who have been so vehement in their outcry as to one of the accidents of the State Church system to consider whether the constant occurrence of such inevitable anomalies does not suggest that the time has arrived for reconciling with the necessities of modern society the organisation of Episcopalianism in this realm. The preliminary to that must be—Disestablishment.

The Papacy is beginning to realise the truth of the adage as to those who "will not, when they may"—who obstinately refuse to benefit by opportunities, and sigh for their return when "too late." When many of the Continental nations would gladly have arranged with Pius IX. terms of conciliation, *non possumus* was in effect the only answer which could be elicited. LEO XIII., described by the Paris correspondent of the *Times* as "the Pope most disposed to live in harmony with the age," now finds that his lot is cast in times which present a less auspicious aspect, viewed from the Pontifical standpoint. The anti-Jesuit decrees are now promulgated in France, and ere many weeks elapse will render necessary prompt action for their enforcement on the part of the Executive, although the bulk of the French bishops have joined in protest. Fearful that, on the expiration of the respite, Belgium may have to endure the presence of a further accession of ecclesiastical intriguers, in addition to the 2,337 foreign monks, who are regarded by the Minister of Justice as more than sufficient, the Belgian House of Deputies has decided to grant to the Government, for eighteen months, discretionary powers with regard to the expulsion of foreigners. At the same time Prince BISMARCK's coquetries with the Vatican have been brought to an end, having sufficiently served their purpose, and Germany and Rome are now declared to be as far apart as ever. In Italy the POPE is evidently by no means satisfied that the motto, "Neither elector nor elected," is entitled to be regarded as an utterance of infallibility. Writing to the bishops on the subject of the intervention of pro-clerical Catholics in the approaching elections, the PONTIFF graciously allows to each the exercise of his private judgment as to enforcing upon his diocese a policy of permission or of prohibition; though constrained to add that personally, as the Bishop of ROME, he has counselled the Catholics of Rome to abstain. In Italy there is no question as to the leadership having departed from the clericals. The fact that during the last twenty years Protestant places of worship have spread themselves all over the country, with the effect of gathering 138 organised churches, numbers of which are ministered to by converts from among the Romish clergy, indicates an amount of disaffection among the people which gives little promise of a speedy reinstallation of sacerdotal rule. The incidents connected with the ANTONELLI-LAMBERTINI trial, set down for further hearing on the 28th inst., are certainly not of a character likely to contribute to such a result.

SCOTTISH NOTES.

[FROM OUR OWN CORRESPONDENT.]

THE state of the poll in Orkney showed that the anxieties which were for a time undoubtedly felt about the last of the Scotch elections were utterly superfluous. Dr. Badenoch played "the Church" card everywhere and on all occasions, and Mr. Laing was equally open-mouthed in favour of Disestablishment, but the islanders were neither to be won nor alarmed. By an overwhelming vote on the Liberal side they declared that they would take Mr. Gladstone with all the possible consequences, and the unfortunate member of the

National Club has returned to London a wiser, and—may we express the hope without offence—a better man. Like many of our Tory candidates, he is astonished at his own want of success, and has written to an Aberdeen paper an angry letter, in which he makes charges against some unknown persons, and which the editor has prudently declined to publish. He will get over his chagrin in time. He has in his day played so many parts that it would be ridiculous to think of his posing permanently as a disappointed competitor for Parliamentary honours.

It is rather hard that both the English and Scotch Home Secretaries should have to fight again so soon for a seat in the House of Commons. It was quite expected that Mr. McLaren would be opposed at Wigtown if he accepted office. He was returned by a very small majority, and that majority was made up in part by men who, under the pressure of an extraordinary occasion, consented to travel extraordinary distances. It is hardly to be expected that such votes can be repeated, and the Tories are fully justified from their point of view in trying the issue over again. If the Lord Advocate loses his seat, as is really not impossible, there will be immense jubilation. Our friends over the way will say that the tide has begun to turn already! We hope, moreover, that good sense and good feeling will operate to such an extent that the Government will not be needlessly embarrassed. Mr. Balfour is, of course, to be Solicitor-General. He is ten years younger than Mr. McLaren, and can afford to wait for his turn of power.

During all last week the United Presbyterian Synod has been sitting in Edinburgh. It meets in what is now the most splendid hall in the city, in what was built for a theatre. Two thousand five hundred people can be accommodated in it, and yet its acoustics are so perfect that any one speaker from the platform, with a reasonably distinct voice, can be easily heard over the whole place. All the ministers of the Church are members of the Synod *ex-officio*, and each congregation is authorised to send up, in addition, a representative Elder. If the whole were to be present the assembly would be a very formidable one, numbering more than a thousand persons. Happily all do not put in an appearance. Only 750 enrolled their names as attending any of the seditious. Even that figure, however, is serious, and as the spirit pervading the communion is vigorously democratic, business sometimes proceeds slowly, in consequence of the multitude of men who have motions to make or speeches to deliver.

The Moderator or chairman for the year is Professor Calderwood. He was once a member of the clerical profession, but for many years he has been teaching moral philosophy in the University of Edinburgh, and for so long he has been regarded as a layman. It was rather an innovation to make an Elder president of the United Presbyterian Synod; but there are few men who have deserved so well of their Church as Dr. Calderwood has, and I do not wonder that his appointment was carried by acclamation.

It was rather trying to this unquestionably lively and progressive Church to be obliged to acknowledge before all the world that during the past year it had, apparently, been losing ground. Its membership is less by nearly 1,000, and its income smaller to the extent of some £14,000. The opponents of Disestablishment have not been slow to make a handle of this. The Synod spoke out upon that subject in stronger terms than ever; and next day such papers as the *Scotsman*, the *Courant*, and the *Glasgow Herald*, opened upon it in full cry. It is very disappointing to find the *Scotsman* going back so soon upon the old rails. During the election it did admirable service to the Liberal cause. Nothing could exceed its loyalty, its fairness, and its consideration. There were candidates whom everybody knew it did not personally care for, but it sunk all private prejudices and animosities, and fought with unwavering fidelity for the triumph of the flag. Now, however, that the battle has been won, it has gone back upon its old ways, and is showing a melancholy readiness to say nasty things of those who wish to go faster than it is itself prepared to go. Its attack on the Synod was positively indecent. Referring to the unsatisfactory state of its statistics, it ascribed to that its zeal for the separation of Church and State. No wonder, it said, that such a Church wants disestablishment—its numbers are going down by hundreds, its income by thousands—and what is inspiring its enmity is nothing but envy! Such articles compel us to remember that the editor in chief of this able journal is still Dr. Wallace, who, you will remember, passed to the Tripos which he now occupies from the position of an Established Church Theological Professor. That he is a Liberal in secular matters is very certain, but in the battle which is before us in the ecclesiastical arena, we cannot, I fear, rely very confidently on his assistance.

It is not difficult to account for the temporary back-going of the United Presbyterian Church. Last year it expelled from its communion Mr. David Macrae. That may or may not have been a wise step, but, in any case, it was taken under the pressure of a sense of duty. Mr. Macrae was at the time minister of a congregation in Gourrock which naturally sympathised with him, and he was also under call to the church in Dundee which had formerly been occupied by Mr. George Gillfillan. The consequence was that he had a following in two places. As many as 800 members of the Church seceded along with him, and this number tallies almost exactly with the deficit to which the *Scotsman* attaches such ungenerous significance. As to the falling-off in the funds, that, alas! is too easy to explain. No one who is reading at present, however cursorily, the accounts of the May meetings, can fail to notice that the cry of hard times comes from all quarters. The actual income of the United Presbyterian Church is, in proportion to the size of the body, a very large one, and its adherents can afford to laugh at the insinuations of

those who can see in the want of a few thousand pounds the sign of a decay of essential vitality.

One fact may be mentioned which will show far more clearly how the land lies. It is this—that the number of candidates for the ministry in the United Presbyterian Church is so great as to threaten positive embarrassment. The seminary in which theology is studied is crowded even now, and it has become a serious question, what will follow when the younger men come forward who are now undergraduates. In the University of Glasgow alone there are known to be 140 youths who are looking to the United Presbyterian ministry. That is not one of the symptoms of a decaying Church.

Whatever may be said, the subject of Disestablishment will not now be allowed to go to sleep in Scotland. It is quite true that our Members have not gone up to London pledged to separate Church and State in the present Parliament. But it is just as true that pains were taken in every case to ascertain their attitude, and that things have been so ripened by the election, that it would simply be ridiculous not to go on more vigorously with the agitation. That is the opinion not only of "dogmatic Dissenters" like Dr. Hutton, but of moderate Free Churchmen like Dr. Rainy; and let the *Scotman* protest as it will, the ball has now been so set a-rolling, that it must go on till the end is accomplished.

Among the signs of the times pointing in that direction was the appearance of prominent Free Churchmen, the other day, at a periodical *Dissenters' Breakfast*. Up till lately only technical volunteers were in the habit of attending this feast. But on the present occasion the venerable Mr. Cullen was supported by Dr. Wilson, secretary to the Sustentation Fund, and by two Free Church barristers, Mr. Taylor Innes and Mr. Charles J. Guthrie.

I am afraid that a new United Presbyterian heresy trial is looming in the distance. Mr. Fergus Ferguson will not let "the spirits in prison" alone, and a good many people seem to be persuaded that he will never be at rest until he enjoys the same liberties as Mr. Macrae. The Synod succeeded in staving the matter off, but there seems a time of trouble before the Presbytery of Glasgow.

The general assemblies of the Established and Free Churches meet next week. I don't hear of anything of special interest as likely to come before the Established Assembly, but in the Free Church there will, of course, come up the interminable Smith case. I suspect that most people are growing heartily weary of it, and I should not wonder if it should come to a sudden end. Two other professors, Dr. Davidson, in Edinburgh, and Dr. Candlish, in Glasgow, are more or less "suspected," but there seems a great disinclination to extend the area of heresy hunting, and if these good men will only conduct themselves with ordinary prudence they will probably be left alone. Mr. Smith, however, has, to such an extent, lost the confidence of the Church, that his retirement from the chair he now occupies will, I should think, be insisted upon.

I have referred to a decline in the funds of the United Presbyterian Church. I suspect the income of the Free Church will show a similar diminution. Certainly, there is a considerable falling off in the Sustentation Fund. This, however, may be balanced in other connections. The missionary income, I hear, exhibits a considerable increase.

By the way, in your list of Presbyterian M.P.'s, you leave out the name of Mr. Ramsay, of Falkirk. He is a Free Churchman. We have six members of the Free Church, three of the United Presbyterian Church, and two Congregationalists; the remainder being professedly Established Churchmen, although some of them are not, as we say, very "Kirk greedy" in any connection.

Correspondence.

OUR COLONIES.

To the Editor of the *Nonconformist and Independent*.

SIR,—Among sundry letters which mine, under the above heading in your columns of the 15th ult., has brought me, the following may, perhaps, be thought worth printing. As no name is appended, I violate no confidence in sending it to you. Indeed, it may be assumed that the writer intended it for publication.

Yours faithfully,

ARTHUR CLAYDEN.

13, Clapham-common-gardens, S.W., April 27.

Dear Sir,—I read your admirable letter in last week's *Nonconformist*, and was pleased to find a gentleman of your position taking up the subject of emigration. I feel sure you strike the proper key-note of the question when you counsel ministers of the Gospel to deal with it from the pulpit and the platform. As a minister of a large church, in a large town, I often feel the need of some wisely-ordered scheme of emigration to relieve the congested population of our large towns, especially the better class of our working people, and the lower strata of the middle-class population, which is growing so enormously, and is suffering more than any other at the present time. We have a growing number of people belonging to the lower section of the middle class, who find no suitable sphere at home, and who, if wisely guided, would be a splendid acquisition to our new colonies, and make themselves happy homes. The time has come when a better class of people will leave our shores, and if the subject was properly taken up, the ruinous competition and pressure at home might be mitigated, and our glorious colonies enriched with some of the nobler elements of English character—English culture and life. Permit me to ask you to consider a subject which has engaged my attention a good deal lately, viz., Africa. In the Transvaal we have a territory as large as France, with a splendid climate and illimitable resources. Now, it has struck me that if some Christian gentleman would visit this new land, and open it out to English emigrants—a better class of emigrants—it might be made the Massachusetts, one of the

"New England States," of the future great Commonwealth of Africa. Africa needs English men and women of Christian character and life to settle and grow as they are doing in other parts of the world; but it will be left to Boers and blacks, unless it is opened out and better known as New Zealand is through yourself and Mr. Berry, &c. A higher class of emigrants are needed for such a State, as the manual labour could be done by the natives of Africa, who will learn to work and be civilised by work—as Englishmen settle in their midst. I feel confident that a colony of good, sound Englishmen and English women—Christian in character—settled in the Transvaal, would ultimately prove the salvation of Southern Africa, and do for Africa what the Puritans have done—and will continue to do to the end of the dispensation—for America. Perhaps you will smile at my notions, but I often think what might be done if a few Christian gentlemen would take the matter up—with capital, &c. A colony of the best elements of the English character would grow and spread in every direction, and do more to civilise and evangelise Africa than all the missionary societies put together will do the next hundred years. Not that I underestimate missionary work done single-handed—would to God that we had fifty missionaries where we have only one working single-handed! A colony, such as I have hinted at, established in the Transvaal, would be missionary in the widest sense; it would be a lever to operate upon the whole of the southern and central parts of the great dark Continent. With the new railway from Delagoa Bay to Pretoria, the Transvaal will become one of the finest States in Southern Africa for English emigrants of the better class; and such are needed, not only to inaugurate a higher Christian civilisation to elevate the negro race, but also to elevate the Boers, who will sink instead of rise in the scale of civilisation, unless the stream of English influence is deepened and widened by a new tide of emigration from the shores of England.

Excuse my freedom in addressing you, and doing it anonymously, as I have not time to take up the subject, but could not help relieving my feelings on the subject by throwing out the above hints. Yours faithfully,

A HUMBLE WORKER IN THE CHRISTIAN CAUSE.

April 20, 1880.

DR. WADDINGTON'S CONGREGATIONAL HISTORY.

To the Editor of the *Nonconformist and Independent*.

SIR,—I have mentioned to three or four friends a plan by which those who desire complete sets of my *Congregational History* may be supplied. Considering the labour and expense of collecting the materials for the second volume from our public archives, cathedral libraries, parochial registers, private collections of the nobility, and the MSS. of the House of the Lord, with a thorough exploration of America, Holland, and the library of the Dominican Monks in Rome, I went to the expense of taking moulds for stereotyping the volume of 700 pages with a copious index of names, with table of contents. For £54 the volume may be stereotyped. This being done, the first volume might be cancelled after giving a preliminary statement in the substituted volume—four volumes might then be supplied to those who feel a special interest. I mentioned the matter to Mr. Abraham Haworth, Pall Mall and Strutt-street, Manchester, who in a note dated May 10th, 1880, says—"If I understood your remarks on stereotyping correctly it is that for an outlay of not more than £50 this volume could be reprinted. If this be so, I would willingly contribute one fourth of this sum. Perhaps other friends would like to provide the remainder." In this kind and noble spirit I have been met from the first. All the help I have received has been spontaneous. Just now a manifestation of generous feeling is very refreshing to my spirit. I have been confined to the house more than eight months, and felt very uncertain whether I should be spared to complete the last volume. No one can be more sensible of the defects of the work than I am, but since none of our ministers undertook the task with greater skill, I felt constrained to do what I could. My aim has been to write what was true, interesting, and instructive; and whatever may be thought of my own writing, I am sure of this, that the volumes contain a mine of truth, a treasury of Christian experience, and a record of closely-connected facts, that will be read by rich and poor, young and old, for many days to come. I am, Sir, yours faithfully,

JOHN WADDINGTON.

WESLEYAN MISSIONARIES AND CONCURRENT ENDOWMENT.

To the Editor of the *Nonconformist and Independent*.

SIR,—A friend in British Guiana has sent me the *Demerara Royal Gazette* of 16th March, 1880, in which, in the letter "From our London Correspondent," is the following paragraph:—"I have heard it mooted during the last day or two that the position accepted by the Wesleyan clergy in British Guiana is likely to be made the subject of some animadversion if the question of Disestablishment in Ceylon is brought before Parliament this Session. In the latter colony, the Wesleyans from the first refused all Government aid, and they are therefore unfettered in their efforts to free Christianity in the colonies from what they consider the opprobrium of deriving support from the taxation of the Hindoos and Mahomedans. But it is said that being left free by the General Council to act as they thought proper, their co-sectarians in British Guiana accepted pecuniary subsidies from that Government. As a matter of course this prevents the Wesleyan party, with its enormous influence, coming into court with clean hands when the Ceylon matter is under consideration. I should not wonder if some steps were taken to urge the Wesleyans among you to give up this aid."

Permit me to add that the "Wesleyan clergy" referred to in the above paragraph are missionaries of the Wesleyan Missionary Society, and their names appear as such in "The Annual Reports of the Wesleyan Missionary Society," as do also those of the Wesleyan Missionaries in Trinidad, who, as well as those in British Guiana, "derive support from the taxation of Hindoos and Mahomedans" (as well as all the other inhabitants of those British colonies), along with Episcopalians, Presbyterians, and Roman Catholics. The fact that missionaries of the Wesleyan Missionary Society do receive pecuniary subsidies derived in part from the taxation of the heathen in Trinidad and British Guiana, is, I believe, known to very few of the Wesleyan denomination in this country, and by some of those who do know, it is deeply regretted; if it were generally known among the subscribers to the Wesleyan Missionary Society, I think they would insist that in no part of the world should its missionaries

receive one penny for the support of Wesleyan Methodism derived from the taxation of Hindoos and Mahomedans and other heathens.

I am, Sir, your obedient servant,

April 24, 1880.

NONCON.

MANITOBA.

To the Editor of the *Nonconformist and Independent*.

SIR,—My attention has recently been called to a communication, which appeared in the *English Independent* some time ago, signed Geo. F. Magoun, Iowa College, which challenges the statements of the Earl of Beaconsfield in his Aylesbury speech concerning the Canadian North-west. I have not had the privilege of reading your valuable paper, and do not know whether the communication has been corrected. If not I ask space to reply, in the interests of those who would be vastly benefited by coming to this country, and who may, if possible, be as ill informed in regard to its geography, resources, and history as the Iowa correspondent appears to be.

In the first place he states that a number of Swiss families were driven from the valley of the Red River by floods some thirty-five years ago. He neglects to state that they were not driven from Manitoba, but from Minnesota, in which State the Red River of the North runs about five-sixths of its course, and where the banks are lower than on the Canadian side. These floods did occur in Manitoba, but were not sufficient to drive away the early settlers, who are still found on the banks of the Red River, raising large yields of excellent wheat and other grain, much of it from lands successively cropped for thirty years, without manures of any kind. The floods at that time, although discouraging to foreign settlers without capital, and not knowing how often they might occur, have not prevented the valley of the Red River from having some of the finest wheat farms in the world. The Dalrymple farm of Dakota, and the Lowe farm of Manitoba, are good examples. The former yielded 32,000 bushels of wheat the first year. On good authority the computed capacity of this valley is 400,000,000 bushels of wheat per annum. The causes of these floods are thought to be obviated by the channel of the Red River having become deeper and wider. But if the whole valley of the Red River, and the whole of Manitoba were utterly destroyed by floods, it would not prevent the Canadian North West, to which the Earl referred, from being a land of "illimitable capabilities."

The correspondent is either ignorant of, or has concealed the fact, that Manitoba is not the merest fraction of the fertile belt of the Canadian North-west. He probably does not know, and certainly should not have written on the subject until he had informed himself, that the Assiniboine, Souris, Little Saskatchewan, Qu'Appelle, North and South Saskatchewan, Belly, Bon Red Deer, and many other rivers, are situated in districts quite as fertile, and some of them much larger than the valley of which he speaks.

Again, to quote from this correspondent:—"The agricultural capabilities of the land above the British line were as well understood then" (thirty-five years ago) "as now, and there has never been at any time any tendency of population that way, or any reason for it." Any one who knows anything of this country and its history for the last few years would be at a loss to know whether the Iowa correspondent was interested in giving false statements, or whether he was in total ignorance of the subject on which he writes.

Until ten years ago this country did not receive even a superficial exploration, and although very efficient geological, botanical, and other surveys have been made, yet from its incomprehensible vastness many parts of it are still and must be for some time *terra incognita*. Without railway or water communication, there were no inducements to test its agricultural capabilities. But with these, they are now being tested with the most satisfactory results.

Your correspondent is not less astray in regard to immigration. Where ten years ago there was but a Hudson Bay trading-post, with nothing that could be called a village, there now stands the flourishing city of Winnipeg, with 10,000 inhabitants, and is growing rapidly. Villages and towns have sprung up where but a year or two ago there was the home of the buffalo and the deer. Since spring has opened, not a week passes without the arrival of large immigrant trains. One day last week added 1,500 to our population. And yet the immigration season has scarcely begun. The "reason for it" is that many of them came last year and saw the country, and now return with their families to make homes for themselves and their children in a fertile land, with a healthy climate, a popular government, an intelligent and Christian population, with free homes of 160 acres for all.

I can, from personal knowledge, give the most unqualified denial to the statement of "one of our best journals" (United States) that "Not one American landholder has sold out and gone into that wilderness." With limited opportunities for gaining information on this point I have known several who have sold their land in the United States and taken up land among us. The American consul informs me that there is quite a movement in this direction. This journal and your correspondent seem about as well informed concerning this country as some of their ministerial brethren in a recent Minnesota Congregational Conference, which I had the privilege of attending, where several asked, "In what part of the State is Winnipeg?"

This spacious land of plenty God seems to have kept reserved for a time of need. Now the jostling crowds of the old land, young men who have no prospect before them, those who wish to see their families comfortably settled about them, all who would be frugal and industrious, may find comfortable homes. And thousands are doing so.

There is with this rapid settlement a vast field for missionary effort. Our church at Winnipeg is the sole representative of Congregationalism. We are struggling hard to raise funds for a church building. We hope that brethren in the older provinces and in dear Old England will help us. Many other places in this country should be taken up at once. With the right men and the means the success will be sure. Our brethren in Minnesota are doing a noble work in a country very much like our own, and most warmly have they given us the right hand of fellowship. Their missionary superintendent, Rev. L. H. Cobb, made a journey of 1,000 miles to assist at our organisation. Many of our United States brethren take a deep interest in our rising country and our work, and few are so lamentably ignorant of this land of promise as your misguided correspondent of Iowa.

WILLIAM EWING,

Pastor First Congregational Church, Winnipeg, Manitoba.

March 30, 1880.

THE CONGREGATIONAL UNION OF ENGLAND & WALES.

THE BUSINESS MEETING.

THE annual Session of the Congregational Union of England and Wales has been held during the present week. The usual preliminary business meeting assembled in the Memorial Hall on Monday evening. A large number of friends met at an early hour, in the library, where tea and coffee were provided. The attendance was very large. The chair was taken at half-past six o'clock in the Great Hall by the chairman of the Union, the Rev. Dr. Newth. The proceedings were commenced by the singing of the hymn,

"For Thy mercy and Thy grace,
Faithful through another year,"

after which the Rev. W. M. Statham offered prayer. Another hymn was then sung,

"Thou art gone up on high
To realms beyond the sky."

The CHAIRMAN: Brethren and fathers,—In the name of our common Lord and Master I bid you welcome. Through the good hand of our God upon us we are permitted to meet once again in this our holy convocation, to look on another in the face, and to put to each other the loving and the earnest query, "Is all well?" Some I see before me whose faces are very familiar to us, and whose names are household words amongst us, who have long borne the burden of the day, and are now beginning to mark very thoughtfully the lengthening shadows. To these loved and honoured brethren I offer my heartiest congratulation that they have been brought in safety and in honour through another stage of their earthly journey, and are now "a day's march nearer home." Others are here in goodly numbers who happily are still strong to labour, whose matured experience and whose ripened skill and whose loyal devotedness are graciously used by the Master and Lord of all as the instruments of His power, and in many places and in divers manners made the abundant occasion of good to His Church; and to these I would say, "All hail!" May the blessing of the Most High be upon you, brethren! may He multiply your seed for sowing, and increase the efforts of your righteousness! may He make you yet wiser to win souls! may He increase your strength, and crown you with His loving kindness and His tender mercies! And others are here who have but newly girt on their armour, and whose hands are just beginning to warm to their weapons, and to these my word shall be: Dear brethren, be of good cheer, be hopeful, be strong; you have begun a good work, be faithful in it to the end, let not any difference (and with some that difference may be surprisingly great) between your forecasts of the conditions of your work and your actual realisation of them too greatly dishearten you, be not startled, be not staggered by the growing revelations made to you of your own impotence, for in the realisation of your ignorance will you find your truest knowledge, and in the lowliness of sincerest humility will you find true elevation and your noblest glory. In the valley of humiliation the Saviour is most surely to be met. Be strong, therefore, and let not your hands be weak, for your work shall be rewarded. Most blessed, as we all know, is the Divine appointment which ordains for us in ever-recurring succession, the alternations of day with night, and of summer with winter, of times of labour with times of fulfilment; but blessed, too, is it, that we have been gently forced upon us on these recurring occasions the necessity for pausing in our spiritual work, and taking a calm review of the extent and character and the issue of our labours; times when we can take our stand upon some mount of vision and look around us upon the gathering hosts of Israel, can look forward to the path along which the guiding hand is directing our steps, can look inward upon the heart out of which are the issues of life, and can look upward to Him who is the source and giver of all good; times when we can form fresh plans of labour, and receive a fresh inspiration for work, and so in the truest sense, "times of refreshing from the presence of the Lord." It is my earnest prayer that to all of us this our meeting and the other meetings of the week may prove such meetings of refreshing. I am well aware that in every retrospect of a work like ours there must be upon the soul the shade of deep sorrow. Memory is so quick to remind us of neglected opportunities, of gifts unemployed, of grievous failures in our work. But these are not the only thoughts that ought to pass through our mind; along with them we have to remember the mercies received, the gracious acceptance of our service, and rich enjoyment of the Divine fellowship and blessing. It is in this commingling of emo-

tion that the discipline of the soul is ever carried forward in our present life. Some of us have had recently to stand by the open grave, and sorrow has filled our hearts because a brother beloved was taken from our fellowship, and a comrade wise and brave, and a leader true and loyal, was taken from our midst; and we felt that the strange shadow of the grave was upon us. But soon other visions presented themselves to our sight, and other voices fell upon our ear. Beyond the thin shadow of the grave we saw the opening of heaven's gates, and caught a glimpse of the glory that is yet to be revealed, and heard an echo of the welcome that our brother received; and our work has seemed to be gilded with a fresh glory, and we felt anew how constantly He whom we serve ever watches over the work of His servant, and royally and lovingly accepts it at our hands; and we caught a voice from the Saviour's lips, "Be thou faithful unto death;" "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me." May we all, dear brethren, hear the voice from heaven, and "be followers of them who, through faith and patience, inherit the promises." (Applause.)

Scrutineers of the ballot having been appointed,

The Rev. A. HANNAY, after explaining that the name of the member nominated as chairman for the next year had been accidentally omitted from the programme, read the following nomination which he said had been duly received before March 15th:—"We, as representative members of the Congregational Union of England and Wales, holding it desirable that a senior pastor of distinguished ability and experience should occupy the chair of the Union during the jubilee year, and believing that Dr. Allon is entitled to this honour by long and valuable services to the churches as well as by his high personal qualities, and remembering that though he acted as chairman in the year 1864, he only occupied that position in consequence of the illness of the chairman in the first instance appointed, and with characteristic kindness undertook the duties of the year, hereby nominate the Rev. Henry Allon, D.D., as chairman of the Congregational Union of England and Wales for 1881." A large number of signatures was appended to the memorial.

REPORT OF THE COMMITTEE.

COLLEGE REFORM.

The Rev. A. HANNAY then read the annual report of the committee. It commenced by referring to the question of a reform of the colleges connected with Congregationalists. At the last annual meeting the special committee, to whom the matter was referred, made a report containing various suggestions. At the autumnal meeting a resolution was adopted recognising "the urgent need which exists for the improvement of our methods of ministerial training, and its satisfaction that the subject is engaging the attention of those concerned in the practical working of our colleges; that it learns with satisfaction that the attention of the committee has been called to the question, how far the liberal use of our national universities and colleges for the secular education of our students, and the co-operation of our existing colleges for more efficient theological training, are necessary to any efficient scheme of college reform." In accordance with the subsequent part of the resolution, the committee summoned two conferences of representatives of the Colleges' Reform Committee. One, for the south, was held in London, on January 20; the second, for the north, met in Manchester, on the 27th of that month. At the London meeting the following resolution was adopted:—

(1.) That, in the judgment of this conference, it is desirable that two general boards of education be formed, one in connection with the northern, and one in connection with the southern colleges, for the purpose of furthering the work of the colleges, by stimulating the interest of the churches in ministerial education, by the discussion of improved methods in such education; by the consideration of any plans that may promote the general interests of the colleges, and for co-operation with the colleges in carrying such plans into effect. (2.) That these boards consist of ten members appointed by the committee of each of the colleges represented on them, and of ten members appointed by the Congregational Union of England and Wales; and that each of the institutes of Bristol and Nottingham send five members to each of the boards.

The resolutions adopted at the northern conference were in substantial agreement with the above. These resolutions were reported to the committee at its meeting in February, and at the same meeting it was resolved to request the Colleges' Reform Committee to communicate, at the earliest possible date, with the committees of the several colleges and institutes, with a view to the formation of the educational boards referred to in the resolutions.

This instruction has been carried out, but it is yet too early to report with what result. It can hardly be doubted, however, that the ultimate result of the whole movement, with the later stages of which this report deals, will be to bring about a modification of our college system, which shall be in harmony with the educational progress of the country, and which shall

adapt our methods of ministerial training to the present wants of the churches. That liberal change is desirable, if not necessary, is, it is believed, admitted on all hands. We cannot, as a body, be justly reproached on this account. Our fathers were excluded from the national universities, and the provision which, under this cruel deprivation, they were able to make for the preparation of men for the pastoral office, fell far short of their own ideal. They did their best in the face of a great wrong, and the many honourable names which grace the history of the Congregational ministry for the last two centuries, as well as the present position of Congregationalism in England, bear witness that their service was at once faithful and well contrived. But it will be easy for us to bring reproach upon ourselves. We shall be neither as wise nor as faithful as they, if, in view of the more generous condition of the time and of the educational revolution which has lately taken place, we adhere to their methods. There is, it is believed, a spirit not more without than within the executive bodies of our colleges which will prevent this, and the committee is well persuaded that it acts in harmony with the best sentiment of the churches when it seeks to interest them in the work and the progress of our colleges, and in the reform of our college system.

The report goes on to refer to "The College Calendar," the first number of which was published by Professor Newth, but it is now brought out on behalf of the Union, and is commended specially to its members who are interested in the history of the colleges, or are anxious to promote their efficiency. It will be continued from year to year.

MILTON MOUNT COLLEGE.

The steps taken by the committee in respect to Milton Mount College are next described. It included a grant of £500 towards the pecuniary needs of the college, and a subsequent grant of £500 additional to meet the challenge of a liberal friend of the college, who promised £500 towards the extinction of the entire debt by the end of last year. That movement was happily successful, and it is now confidently hoped that the signal achievements of the college in its proper work will not be more remarkable than its stability as a denominational institution, or than the harmony of feeling existing among its supporters.

CONFIDENTIAL COMMITTEES.

At the autumnal meeting a resolution was carried by a large majority recommending the several County Associations "to consider the desirableness of appointing a Confidential Committee with which vacant churches and unsettled ministers may correspond; which shall also consider all applications for entrance into the Congregational ministry from men who have not passed through one of our colleges or some recognised institution for ministerial training." On this matter the following report is made:—

The committee, at its meeting in November, resolved immediately, and without any expression of opinion to transmit this resolution to the County Associations, accompanied with the explanation that the "Confidential Committee" contemplated was not, as had in some quarters been supposed, a central committee, but a separate and independent committee for each county. The committee did not ask the Associations to report their decisions to it, the object being to promote a discussion of the question in the Associations, not to prepare it for further discussion in the assembly of the Union. Several Associations have, however, reported. Seven of these are English Associations, two of which agree in the opinion that there seems no probability of Confidential Committees being established at present with any advantage; three approve of the appointment of sub-committees, and two report a postponement of the question owing to the pressure of other business, and it is known that several other English Associations have followed this course. Nine Welsh Associations have reported, and all declare, though with different degrees of emphasis, that no such expedient as the resolution of the Union suggests is needed within their bounds. So far the purpose of the committee in submitting the resolution to the assembly has been answered. The attention of the Associations has been pointedly called to discouragements and difficulties which meet ministers who are seeking a change of sphere, and the perplexities into which vacant churches often fall in their search for pastors; and it can hardly be doubted that, though probably no uniform method will be adopted, some means will ere long be found by which the disadvantages which are at present complained of will be lightened, if not altogether removed.

The recommendations of the autumnal meeting on the subject of Special Missions and of Colportage were handed over to the Council of the Church-Aid Society. Several of the County Associations had taken the matter into consideration, and there was a wide-spread sense of the importance and gravity of the questions raised by the resolutions which can hardly fail, in due time, to find expression in united and well-considered action.

PUBLICATIONS.

In respect to publications it is stated that the new series of tracts is now in an advanced state, and will be ready for use during the months of the Jubilee celebration, or, if need be, in anticipation of them, and will, it is hoped, be useful to the pastors and teachers of the churches for many years to come. Circumstances have interfered with the delivery of the sixth Congregational Union Lecture. Definite arrangements are now, however, made for the commencement of its delivery on the 21st of September next.

This will be followed, in 1881, by the series of lectures which it is intended shall form the special volume of the Jubilee Year. The Rev. J. Baldwin Brown will be the lecturer for 1882. The eighth and ninth lecturers have also been appointed, and have accepted the appointment: the Rev. Dr. Henry Allon, who will lecture on Christian Worship, and the Rev. Dr. Fairbairn, who asks time for further consideration and conference before finally determining the subject of his lecture. The sale of hymn-books during the year has been maintained on the scale which the last few years have established. The new Sunday-school Hymn-book is nearly ready for the press.

JUBILEE OF THE UNION.

It is stated that the arrangements for the celebration of the Jubilee of the Union do not take effect till next year—the year extending from May, 1881, to May, 1882, being strictly the fiftieth year of the Union's existence.

These arrangements, subject to minor and unimportant modifications, all hold. But it will be the duty of the committee elected at this meeting—probably at its very first sitting—to consider what further arrangements it is desirable to make, specially with a view to the delivery of popular lectures on Scriptural Church principles and Congregational history in all the leading towns, and deciding on the object or objects for which special contributions shall be asked from the churches. The occasions are not numerous in the ordinary history of Congregational churches which necessitate, or, as commonly regarded, justify special arrangements for the statement and defence of the truth in regard to the Church, as we apprehend it. Occasions which might well be interpreted as challenging such arrangements are not seldom, indeed, allowed to pass by unimproved. As a denomination, we suffer from this negligence in all that concerns compactness, enthusiasm, and power of united action, though considerations pointing to the most praiseworthy motives are at times pleaded in excuse. The committee trust that the several County Associations, and that the pastors and churches in all parts of the kingdom will prepare for hearty co-operation with the Union throughout the Jubilee Year, in its endeavour to promote the interests of the churches by popular advocacy of their distinctive principles, and by moving them to some special service worthy of their traditions.

In the course of the year, resolutions have been adopted on the subject of the Irish University Bill, the Property Valuation Bill, the proposed Census of Religious Profession, and the General Election.

DEPUTATIONS.

Reference is also made to the deputations sent to represent the Union at the Scotch and Irish assemblies, and to the deputation from the Baptist Union and other Nonconformists present at Cardiff, and it is added:—

The heart of English Congregationalism always answers with promptitude and emphasis to the fraternal approach of those who love the Lord Jesus Christ, whatever their distinctive denominational names or forms, and though it is not desirable that there should be any abatement of the zeal with which the church principles and traditional doctrines of our historic Congregationalism are contended for, but the contrary, it will ever be the aim of the Congregational Union, as it has been in the past, to promote open fellowship and common action on the part of the churches of all denominations which are faithful to the doctrines of the Gospel.

MONUMENT TO JOHN ROBINSON.

The project of a monument to John Robinson of Leyden, which had been made by American Congregationalists, and remitted to the committee, has been considered, and it had been decided to inform Dr. Dexter, of Boston, that the committee will be prepared to co-operate heartily with the Congregationalists of the United States in any scheme for worthily perpetuating the name of John Robinson, and to communicate to Dr. Dexter the suggestion made in committee—viz., whether John Robinson's character and work might not be more suitably commemorated by the establishment of an international lectureship, or of scholarships at the University of Leyden, along with a suitable memorial tablet in the University, than by the erection of a statue. A letter in this sense was written to Dr. Dexter on the 21st of June last, but as yet there has been no further advice as to the steps which our American brethren propose to take.

ANNUAL MEETINGS.

On this subject the report says:—

It has been felt for some years that the time set apart in the missionary week for the meetings of the Union was inadequate, and since the formation of the Church-Aid Society the pressure has been felt to be undue, if not intolerable. With a view to some better arrangement a joint meeting of representatives of the Union, of the Church-Aid Society, and of the London Missionary Society was held. No arrangement seemed feasible which did not carry the meetings of the Union and the Church-Aid Society together over part of two weeks. It was suggested that if the sermons usually preached in London for the London Missionary Society on the Sunday following the annual meeting could be preached on the immediately preceding Sunday, an arrangement to this effect could without inconvenience be made. No decision was arrived at, but as Whit Sunday happened to fall for this year on the day on which, according to precedent, the sermons for the London Missionary Society fell to be preached, it was decided by that society that for this year the sermons should be preached on the preceding Sunday. The Church-Aid Society, availing itself

of this arrangement, commences its meetings on the Friday preceding the so-called missionary week. This, or some such arrangement, will, it is hoped, be permanent.

THE LOSSES OF THE YEAR.

The report concludes with a brief reference to some of the distinguished members of the Congregational body who have been taken away during the past year:—

John Remington Mills seldom in late years visited our assemblies, his great age preventing; but he was true down to the last to the principles of Evangelical Nonconformity, and to the simple forms of Congregational worship, and it were unjust not to remember, and record the fact, that during a long life he was a munificent contributor to all our leading institutions. George Baines, of Leicester, was a tower of strength to the Congregationalism of the town in which he lived. His abounding geniality, his charity of spirit, his resolute fidelity to the principles of civil and religious liberty, his conscientiousness, and unaffected piety, combined to make him a representative man, of whom any denomination might well be proud. Charles Lees was less known, though he was seldom absent from our assemblies, and to those who were privileged to know him intimately there was revealed a spirit in which a keen and intelligent interest in all that concerned the Kingdom of Christ, vied with a quick and uncalculating generosity of feeling towards all who were actively engaged in Christ's service. Among pastors, whose names were known throughout the churches, the Rev. John Marshall, of Over, had reached extreme old age, and bore an unsullied name through a protracted and fruitful pastorate. Dr. A. Morton Brown, of Cheltenham, throughout his active and honoured life as a minister, held a high place in the esteem and the affections of his brethren. His voice was often heard in our assemblies, and always with effect; but it was in the sphere of his pastoral labour, which he occupied for the space of nearly forty years, that the rare wealth of his heart and mind in all that constitutes a good minister of Jesus Christ was fully revealed. It was where Dr. Brown was best known that he was most appreciated, and the fact which the spectacle his funeral presented abundantly attested, that the news of his death had made all his fellow-townsmen mourners, was a noble and touching tribute to his worth and faithfulness. The Rev. John Graham, who, on the occasion of a visit to the United States, in the excitement of a generous attempt to save a friend from drowning, suddenly died, was a minister whose fervour and faithfulness in preaching the Gospel were attested by many conversions, and whose pastoral service, alike in England and Australia, abounded in all the best forms of ministerial activity and influence, and left many permanent traces of its power in the spiritual life and fruitfulness of the churches over which he presided.

In the case both of the Rev. Dr. Mullens—the honoured and beloved Foreign Secretary of the London Missionary Society—and of Dr. Raleigh—who was stricken down in what appeared to be the maturity of his life and powers—the committee had adopted special minutes recording their sense of the worth of the deceased, and the loss sustained by the Congregational body and the Church of Christ. Both minutes have appeared in our columns, and need not now be reproduced.

Sir CHARLES REED briefly moved the adoption of the report, which was seconded by the Rev. J. A. MACFADYEN, and unanimously agreed to.

Mr. J. STEWART moved the re-election of Mr. James Spicer as treasurer, the Rev. A. Hannay as secretary, and Messrs. T. L. Devitte and H. Jones as auditors, and especially congratulated the Union that it would have during its year of jubilee the services of a secretary possessing so much tact, energy, and wisdom.

The Rev. H. BATCHELOR, of Blackheath, seconded the motion, which was unanimously adopted.

THE MEMORIAL HALL.

The Rev. Dr. WILSON then read a statement with reference to the Memorial Hall. It stated that the total cost of the building, including £28,000 for the freehold and the furnishing of the hall and library, amounted to £75,521. The receipts had covered the expenditure, leaving a balance which had enabled the committee to pay off £1,000 of the debt, leaving £2,500 still owing, but with promises of £1,000 towards the reduction of the amount, mostly payable on condition that the remaining balance be speedily raised.

The Rev. A. ROWLAND said he could not think that the Memorial Hall was altogether meeting the requirements of Congregational ministers according to the original intention. It was understood that some suitable accommodation should be provided for ministers, especially those coming from the country, that they might not feel like doves having no resting-place. There was a library in which there were many valuable books, but there was no table on which to rest them. There were also many pamphlets and magazines of great value, but there was no catalogue, so that they were practically dead and buried to many members. There was a small lavatory, with damp towels for two persons—(laughter)—and there was a corridor filled with innumerable draughts, and the one room which was provided for the accommodation of members during the present week would not be available afterwards. He begged to propose—

That this meeting respectfully request the trustees of the Memorial Hall to allow the accredited members of the Congregational Union free use of one of the rooms in this building.

The Rev. W. F. CLARKSON seconded the resolution. It was possible, he said, that some of the trustees might entertain the fear that if they granted the prayer of the resolution the room would form a sort of lounge for those who had nothing better to do. He could not answer for the London ministers—their time might not be so fully occupied—(laughter)—but he could answer for country ministers, and say that they would certainly not abuse the accommodation provided.

The motion was supported by the Rev. E. S. BAYLIFFE, of Bristol, and unanimously adopted.

The Rev. Dr. WILSON said that the resolution would be most acceptable to the committee, who had been very much pressed for office-room. One of the rooms was at present occupied temporarily as an office, but it was intended to devote it to the accommodation of visitors from the country, and a ladies' room would also be provided.

THE STANDING ORDERS.

The Rev. A. HANNAY then moved:—

That the Ninth Standing Order be altered by the omission of the words, "As he enters the meeting, the list of names intended to be proposed having been furnished to each member."

The object of the motion, he said, was to legitimise the form of proceeding which had been observed for several years. Voting papers had been sent to the members at their own homes instead of being handed to them as they entered the meeting, and that course was found much more convenient. The secretary also moved:—

That the following be the Tenth and Eleventh Standing Orders:—“(a) That the committee shall receive written nominations for the committee, and shall place the names of persons so nominated on the voting paper, provided that they be nominated by seven representative members, and that they be sent to the secretary not later than the 15th March; but no nomination paper shall contain the name of more than one nominee, who must be connected with the Union, either as a representative member or an associate. (b) That members unable to attend the business meeting, but wishing to record their votes in the election of the committee, may send their voting papers, sealed, to the secretary, who shall hand such voting papers, unopened, to the scrutineers, but no member shall be at liberty to send to the secretary any voting paper in addition to his own.”

That the Seventeenth Standing Order be in the following terms:—“That the committee may make such grants in aid of the expenses of the autumnal meetings as, after conference with the local committees, may seem desirable.”

The proposed alterations were unanimously adopted, and several honorary members having been elected, the CHAIRMAN pronounced the benediction, and the proceedings terminated.

THE FIRST SESSION.

The first public session of the Union was held on Tuesday morning, in Westminster Chapel, and was very largely attended by ministers and delegates. The galleries were also well filled. About 2,000 persons were present.

The introductory devotional service was conducted by the Rev. S. HEDDITCH.

CHAIRMAN'S ADDRESS.

The Rev. Dr. NEWTH, Principal of New College, and Chairman of the Union for the year, then delivered the following address:—

BRETHREN AND FATHERS,—The command laid upon me by your suffrages a year ago to undertake the responsibilities which are now pressing upon me, became invested, by the very fact that it was yours, with so sacred an authority that I dared not to disobey it. Feeling, and the consciousness of unfitness, prompted at once to the utterance of the cry, “Send by whom ye will send, but send not by me.” “I am not a man of words,” but “slow of speech and slow of tongue;” and could any way of escape have been found which conscience would approve, along that way most thankfully had I gone. But your word, bidding me to do this thing, being the word at once of brethren beloved and of approved servants of Christ, seemed to me as the word of the Master, and I knew that burdens which He lays upon His children He ever helps them to bear. Without gain-saying, therefore, I yielded to your call.

In preparing myself for the duty of to-day, it seemed to me that I ought at the outset, both for my own sake and for yours, to set before my mind very clearly the character and purpose of this assembly—to put to myself most distinctly the questions, Who are they that will gather together? and, Whence and for what intent will they come?

And I answered to myself first, they are servants of Jesus Christ, men whose glory it is to bear His name, whose joy it is to rest in His salvation, whose earnest endeavour it is to walk in His steps, and whose deep craving it is that His will may be done on earth as it is in heaven. Therefore must I take heed that I utter no unchristian speech, and that I dwell on no unworthy or alien themes, lest I grieve my Lord by grieving or dishonouring His servants.

I answered to myself again: They are ministers and messengers of churches, servants of the Most High God, sent forth to show unto men the way of salvation. They are those whom God has honoured with this

high and holy trust, whose credentials are attested at once by the approving judgment of the Christian brotherhood, and by the faithful service of their lives. They are the honoured and trusted leaders of the churches, whose heart's concern it is how best to further the great ends for which churches exist, who have borne long this burden of care, oft, indeed, in weariness and painfulness, yet not without many gracious tokens of God's approval, and who are consequently pressing forward with hopeful courage intent upon a higher devotion of themselves to this service of their faith. Therefore, let me see well to it that I recognise with profoundest reverence and gratitude this their faithful endurance, and that I rise to a full sympathy with the toils and aims of so grand a service.

And whence come they? Some from the battlefield of spiritual conflict with the scars of the sharp warfare still fresh upon their souls, and some from the harvest-field of Christian culture joying over the precious fruitage they have safely garnered. Some from careful shepherding of the flock of Christ, and some from a weary search in the far-off land whither the wanderers have strayed. Some from ministries of training to the future soldiers of the cross, and some from farewell ministries of faith and love to those who were entering the world of the unseen. Some from the secret council chambers of the Heavenly Leader, and some from their daily watching at His gates; yet all fellow-workers in the same holy cause, fellow-servants of one Lord and Christ.

THE PURPOSE OF THE ASSEMBLY.

And wherefore have we gathered thus? Not, if I interpret you aright, to raise the shout of triumph and to sound the trumpet of victory; for we have not yet come to the rest and the inheritance which the Lord our God giveth us. Not to boast ourselves of our achievements and exultingly to reckon up the results of our labour; for we know how imperfect have been our efforts, and for all that we have been enabled to do, we desire reverently to give the praise to God alone. Not to vaunt ourselves over brethren of other Churches; for we see on their banners the same emblazonry, and we hail them as loyal comrades in a common warfare. Not to pass judgment upon one another, or to demand from any an account of his stewardship; for the trust we have each received is from the Lord, and to his own Master he standeth or falleth. Not, happily, because of divisions amongst us, parting us asunder into opposing camps; for there is peace in our borders; and with regard both to our apprehension of the will of God and to our understanding of the means He directs us to employ, we can thankfully say that we are standing fast in one spirit, and with one soul are striving together for the faith of the Gospel. Not for these things have we come; but to strengthen one another in our work by the manifestations of mutual interest and affection, to unite our prayers in common supplication for heavenly guidance and help, to hearken afresh to the Master's voice, and to draw a new inspiration thence for proclaiming His truth and bearing His cross, to review our work in the light of the quickened sensibilities, and the deeper devotion which the combined sympathy of many arouses within us, to devise such new methods as may be required by the circumstances of our work, and to rectify any present arrangements that may be defective, or, as the apostle expressively phrases it, “to further set straight the things that are wanting” (Titus i. 5); not, that is, to introduce new elements either into the faith we profess, or into the principles of our church order, but to arrange for their fuller operation and their healthier action, and so to secure, if possible, “the working in due measure of every part,” and “thus to make increase of the body unto the edifying of itself in love” (Eph. v. 16).

CONGREGATIONAL CHURCHES.

But we meet also as representatives of Congregational churches. And by this we would have all men to understand that we affirm two things of ourselves. First, that those whom we represent are churches, that is, are organised companies of loyal servants of Jesus Christ, whose fellowship is based upon personal faith in Him as the Saviour of men, is governed by His Word as the supreme authority, and aims at the advancement of His kingdom by the threefold service of worship, of witnessing, and of work; and if any choose to describe the totality of such churches by the phrase, “The Church of Christ,” then adopting their phraseology, we affirm of ourselves that we belong to it. Secondly, and with equal distinctness, we affirm that we are only a part of that Church. We neither ignore nor unchurch other Christian fellowships, we honour their fidelity, we sympathise in their struggles, we joy in their successes, and we recognise without reserve that we have relations to sustain and duties to fulfil to all the other parts of the “Church of Christ.” With truest sincerity, and with deepest earnestness, we offer the prayer, “Grace be with all them that love our Lord Jesus Christ in uncorruptness” (Eph. vi. 24).

Are we, then, a sect, as some term us? To this I answer both yes and no. If by “sect” be meant, as is sometimes meant, a something outside, and apart from, the Church of Christ; a something cut off and rejected from it; a congregation professing and call-

ing itself Christian, yet alien from the household of faith, disowned by the Lord of the Church, and, therefore, excluded from any participation in the blessings He bestows upon His faithful servants; a sect in this sense, we cannot own ourselves to be; nay, more, since in this our hearts condemn us not, we have boldness towards God, and are confident that none who are Christ's, who know the sound of His voice, and can read the impress of His steps, will dare to assert this thing concerning us, for we show His sign-manual on our commission, we point to the manifest tokens of His presence with us, to His abundant answers to our prayers, to His gracious acceptance of our services, to hearts renewed by His grace, to lives consecrated to holy deeds by His indwelling Spirit, and we say “the seal of an apostleship are these in the Lord.” If, however, it be simply meant that we are a section, a portion only of the entire body of confederated companies of Christ's servants on earth, all is granted to us that we claim; and although the term is an ill sounding one, and we use it not of others, nor like it of ourselves, we are willing, if it be so wished, to own ourselves a sect, but we ask that the logical inferences of the definition be duly observed, and that it be, at the same time, candidly allowed that since we are a portion of “the Church,” none others, without us, can claim to be the whole; that they, too, who apply the term to us, must, as parts only of the Church of Christ, appropriate the same designation to themselves, and that every trace of reproach be henceforth banished from the term when it falls from their lips.

“SECT.”

We meet as Congregationalists. And in so doing we do not feel that we have any need to justify ourselves to our Christian brethren, for we meet in no exclusive spirit, and are prompted by no unworthy antagonism. We are, we trust, Christians first and Churchmen second, and Congregational Churchmen thirdly. Because of our faith in Christ and our love to Him we enter into the bonds of church relationship; and because we have found that in this way we can best secure the ends of church communion we are Congregationalists. We are thus distinguished from others by a certain form of outward organisation and by certain characteristics of church life; but notwithstanding we have common interests, and the main purpose of these our meetings is to advance the great object at which all churches are aiming, by securing the more efficient discharge of our own department of service, and by wiser co-operation with the efforts of other communities. We meet apart from the necessities of the case, and not from separateness of spirit or purpose. We heartily welcome the representatives of other Churches into our assemblies, and we thankfully accept their sympathy and help. Our separateness is but the right and reasonable separateness which arises from the speciality of our work and of our methods. Our desire and our aim is in humble loyalty to our Saviour and Lord, to strive, as best we may, that His kingdom may come and His Name be magnified; and we acknowledge that the law is as paramount in our Church as it is in our personal relationships; that we look not to our own things, but each also to the things of others.

DIVERSITY NOT SCHISM.

Looking, then, around us for such indications of the Master's will as we are bound to ponder and to obey, one's attention cannot but be arrested by the manifold signs of a spreading uneasiness, because of the kind and degree of the separateness which at present exists amongst the churches, and of a desire for a closer and more manifest union. To the noisier lamentations over the divisions of Christendom, which are not infrequently poured into our ears, I am not inclined to give much heed. They are partly the hollow lamentations of those who secretly exult over divisions which they largely invent, and only affect to pity, and partly the ignorant lamentations of timorous and mistaken friends, who have never set themselves to learn the meaning and intent of the differences they decry, and who have yet to understand that diversity is the universal attribute of life, is the source at once of beauty and of strength. Diversities of church life and of church order are not schisms in the body of Christ. There is not schism in the family because the features and frames of our sons are not as those of our daughters. There is not schism in God's beautiful garden because the stately palm is not as the delicate myrtle, the rose is not as the lily. There is not schism in our bodies because the foot is not shaped as the head and the eye is not as the hand. No; diversity is not schism. It is, in fact, an element essential to the truest union. It is not permissible simply; it is ordained. It is not a thing to be endured; it is a thing to be desired. It is not an evil to be shunned; it is a gift to be hailed as contributing to the advantage and the joy of all.

THE DESIRE FOR FULLER UNION.

There are, however, other and different voices than these that fall upon the ear of Him who is prayerfully watching the progress of Christ's work on earth, deeper, quieter voices, often no louder than the sigh of a burdened spirit, grieving over wasted energies and weeping over neglected fields of

labour, fields unoccupied because of misdirected efforts. Not here and there only, but all around, may the sympathetic observer see rising up in the thoughtful and devout a yearning after a wiser co-operation and the establishment of mutual relations more worthy of the common name we bear and the common object we seek. It is often an unuttered and an unformulated desire, quietly spreading, penetrating even to regions where heretofore we have seldom seen it. Sometimes it is a desire expressing itself in efforts for its own fulfilment,—futile, perhaps, and ungainly, like the efforts of one who is using again a long-benumbed and weakened limb, yet earnest, honest efforts, and therefore to be treated with respect, and calling for an earnest and honest response. Our duty in reference thereto it will be my endeavour in this address to exhibit and enforce. For it cannot be denied that the abnormal prominence which from several causes has been given to the distinctive peculiarities of the various sections of the Church, has largely diminished the force of Christian influence upon the world. Our diversities, not of necessity, but from the mode in which they have been exhibited and from the importance with which they have been invested, both by those who defended them and those who attacked them, have veiled from the ordinary observer the deeper unity of spirit by which we were animated, and the oneness of aim at which we were striving, and has caused us to be viewed in the light of opposing forces rather than as fellow-soldiers loyally serving under the same Leader. The testimony which in common it is our mission to bear has thus become seriously disparaged, and the great truths which should hold the first place in our hearts, and be uttered forth with the clearest distinctness and authority, have been practically lowered from their high estate; and it has seemed as if we ourselves did not attach a much higher worth to those truths which we professed to regard as essential, than we did to those which we said were subordinate, for our differences upon the latter have appeared to be grave enough to prevent our frank and hearty recognition of agreement upon the former. It is even to be feared that from the same cause the combined testimony of the churches has not only been wanting in clearness and force, but has also been wanting in completeness, and that some portions of the gracious message our Lord has given us to proclaim have been withheld or even denied, and that we have altogether failed in setting forth before men with the combined emphasis of practice and precept, what is the estimate which He teaches us to put upon things, and what is the disposition and character which He declares to be the noblest and best. For our Master's sake, then, and for our work's sake a larger and more manifest union between the churches of Christ is clearly to be desired, and fidelity to our Lord bids us seek to attain unto it.

THE LIMITS WITHIN WHICH UNION IS PERMISSIBLE.

And here a fundamental question presents itself: *Within what limits is union permissible, and what kind of union may we, therefore, intelligently desire and seek?* For apart from a distinct apprehension of the principles that should guide us herein there can be no effective action. All our efforts will be but blind gropings in the dark, having no result, or the result only of grotesque stumblings or of hurtful falls. The clear cause of duty is first to learn for ourselves as best we may, what in this matter is our Master's will, and then to set it forth before our brethren of other Churches as one part of our contribution towards the attainment of the desired end.

In seeking an answer to the question proposed, we have to take note that the primary fact from which every such inquiry must start is, that no formal scheme, providing for the inclusion of all Christ's faithful servants on earth into one organic association, is anywhere authoritatively prescribed to us. Had such been the case, the question, it is clear, would have been at once foreclosed. Nothing would remain but to say: Here is our Lord's will—it is for us reverently to obey it; to disregard it is to deny His authority, and to prove ourselves faithless. But He has given to us no such scheme; He has not even given us any command that we should endeavour to frame one; and His silence in such a case is full of significance. In the language of the ancient creed—although it uses a phrase which we find not in the Holy Book, yet, if allowed to put upon it our own meaning, and the meaning is in accord with the plain and grammatical sense of the words, we can most heartily and unreservedly join, and can, *ex animo*, repeat the confession, "I believe in the holy Catholic Church," for the Scriptures tell us of "a glorious Church, not having spot or wrinkle, or any such thing" (Eph. v. 27), which "Christ loved," and for which "He gave Himself," which is "His body" (Eph. i. 23), and which He "nourisheth and cherisheth" (Eph. v. 29)—of a heavenly Jerusalem, where shall be gathered an innumerable company, from every nation, and kingdom, and people, and tongue, the redeemed of all lands and of all ages—"the Church of the first-born," whose names "are written in heaven," and "the spirits of just men made perfect" (Heb. xii. 23). We can even go farther, and inasmuch as the Scriptures speak of those who are fellow-citizens of the saints, and of the household of God,

as "built upon the foundation of the apostles and prophets," can upon the same conditions repeat the words of the later creed, and say, "I believe in one Catholic and Apostolic Church"—albeit we should have preferred that the distinctive epithet had been drawn not from the title of His servants, but from Him who is the chief Corner-stone, and in whom it is that the building groweth unto a holy temple. And in putting this meaning upon the words of the creeds, we should be in harmony with many, if not with most, of those who used them in earliest times; as, for instance, with Augustine, who, expounding them, beautifully says, "We are here to understand the whole Church, not that part of it only which wanders as a stranger on the earth, praising the name of God from the rising of the sun unto the going down of the same, and singing a new song of deliverance from its old captivity; but that part also which has always from its creation remained steadfast unto God, and has never experienced the misery consequent upon a fall" (Aug. *Euch.*, ch. 56. See also Aug. *Op.*, Vol. v., p. 655). But the sense in which we should thus use the words is not that in which they are used by the larger part of those who most frequently utter them now. We are thinking of the Church in heaven; they are thinking of a Church on earth, of a great earthly society (and I here use the term earthly in no invidious sense), including at any given time all the loyal servants of Christ then upon earth, compacted in the bonds of a common organisation, paying allegiance to the same rules, and all subjected to the authority of an exalted Ruler, who is Himself the visible representative of the unity of the whole, and whose sanction, direct or indirect, gives validity to the commission of every officer, and invests every proscribed observance with a sacredness almost Divine. Of the existence of such a society we find no trace in the Scriptures. Neither do its histories record it, nor do its prophecies fore-announce it. We do not even find it in the earliest post-apostolic period, or in fact in any age from that time until now. We find the thought of it first rising as a dim day-dream in the minds of some, and then largely filling the imaginations of many of the earnest and devout. But it is an idealism, a fiction of the fancy which has never been translated into fact. The men in whose writings the notion of a universal Church is first presented to us with any approach to definiteness set before us a very different ideal from that I am referring to. With Irenæus, in the latter part of the second century, as also with Tertullian a little later, the Church Catholic denotes nothing more than the aggregate of apostolic churches; and by apostolic churches they meant the churches which were founded directly by the apostles and their companions and those which, in turn, had originated out of these. And however much they may have erred in thus, unintentionally, exalting the accidents of a Church's history over its fidelity and purity, or, rather, in confounding the two, they did not make the unity of the Church to consist in identity of organisation, and in a common subjection to a visible centralised authority. The unity they recognised is a unity of faith and a unity of fellowship, not the unity of a body corporate. Even with Cyprian, who had in him all the possibilities of a pope, and, if circumstances had favoured, might have developed into one, the Church Catholic is but the entire collection of all Christian congregations which are in communion with, and under the direction of, lawfully-appointed bishops, and the organic independency of each separate congregation is so largely recognised by him, that he affirms that with them is lodged the chief power of choosing worthy priests, and of rejecting unworthy ones, and expressly declares that a people who would obey the rules of the Gospel should separate themselves from their presiding bishop when he is a wrong-doer (Cyp. *Ep.* lxvii. 4). He supports by Old Testament history, as well as by apostolic usage, the rule that every bishop should be chosen in the presence of the people, in the sight of all, and be approved as worthy and fit by the judgment and testimony of the assembly (Cyp. *Ep.* lxvii. 5). His ideal of unity is still invested with many of the higher characteristics which approve themselves to the Christian consciousness; it is a unity of faith and a unity of love, "a people joined in solid oneness of body by the cement of concord" (Cyp. *De Unit. Ecc.* xxiii.).

THE "VISIBLE UNIVERSAL CHURCH" IDEA.

The attempt to combine the churches of all cities and of all nations into a great incorporated society, with its one visible head, was of later and more suspicious origin. Its beginnings are to be traced to the times when they who had been faithful to Christian principle in the days of adversity showed themselves, as is not unfrequently the case, faithless in the days of prosperity, and the leaders of the churches, overpowered by the novel experience of imperial favour, began, first, to place a forbidden trust upon worldly power, then to mould their religious associations after the arrangement and polity of the Byzantine Empire, and at length to cherish the dream of the establishment of a mightier Empire, which, numbering as its subjects the faithful in every land, should in the name of God have rule over all. But the

dream has been only a dream. Even the ambition of the Bishop of Rome has failed to realise it. Neither the past nor the present can show it as an accomplished fact, nor do they afford any reasonable ground for expecting its realisation in the future. One visible, universal Church is not in history. It is not in Scripture. What we do find there is something very different—something which, I trust it may be permitted me, without offence, to say, is more in harmony with the uniform action and spirit of Him who is revealed as the Meek and Lowly One, who did not "strive nor cry aloud," who distinctly repudiated the exercise of force and the attractions of pomp, and who, when these were suggested to Him as the means of winning for Himself the kingdoms of the earth and the glory of them, trod under foot with such calm and majestic decisiveness the temptation to use them. In the Scriptures we find simple assemblies of men and women, drawn together by their common love to their Saviour and their common faith in Him, for the united expression and cultivation of that religious life, which their faith in Christ had awakened within them; meeting without ostentation or parade wherever the opportunity was afforded them—sometimes, as at Jerusalem, in the guest-chamber of an hospitable friend; sometimes, as at Ephesus, in the lecture-hall of a kindly-disposed philosopher; sometimes, as at Rome, in the workshop of an employer of labour; and sometimes, as at Colosse and at Laodicea, in the house of a wealthier member; simple assemblies of men and women, with various degrees of organisation, some with only just so much as is implied in their existence as a congregation; some, with one class of officials, and some with more, the degree and nature of the organisation manifestly arising out of their circumstances, and developing itself by natural processes, in accordance with their growing needs, linked together by no other bond than that which sprang from their common sympathies and their common subjection to one Lord, each alike designated a church, treated with no dishonour because of its smallness or its poverty, but receiving from holy apostles their respectful greetings, and solemnly recognised by them as entrusted with the charge of the highest and most sacred interests. We find that it is to these free and simple assemblies that the apostles commit the precious legacy of their apostolic teaching, and they do this, not, as the fictions of a later age relate, under cover to some chief official, by him to be communicated, under solemn pledge of secrecy, to such as he might deem worthy of the trust, but directly and openly, with a generous confidence in their Christian fidelity, and with a frank recognition of their competence, under the guidance of the Holy Spirit, to interpret the words and enforce the instructions thus sent to them. We further find that these societies of Christian people are invariably treated by the inspired apostles as possessing in themselves all the prerogatives necessary for the maintenance and preservation of their church life. No reference anywhere occurs to any human authority outside of these assemblies as invested with supreme control over them. They are never exhorted to submit themselves to such authority, whether to "my lord James" of Jerusalem; or to any one else. They are never referred to any body of men whose right it is to determine the fitness of those who are to be invested with office amongst them; but, on the contrary, on one important occasion, at least, they are bidden to choose out from themselves men of good report. They are never reminded of any supreme executive invested with the function of enforcing discipline upon their members, but are urged to be subject one to another and to Christ, and are themselves to put away the erring member, and to withdraw from every brother that walketh disorderly. The honour of the Christian name is committed to their charge, and the proof of their right to be recognised as Christian churches, is the steadfastness of their observance of the law of Christ as their one Lord and King.

Such are the phenomena presented to us in the apostolic records, and we cannot but regard them as full of significance. Both in their negative and their positive aspects they seem to us to convey a clear revelation of the Master's will. That will is seen, not only in what the apostles said and did, but also in the marked and expressive abstinence of the apostles from so many things which, according to the wisdom of men, would have been appropriate to their circumstances and their work. And not the least significant is their absolute silence with respect to any subjection of the assemblies they address to any individual or any corporation outside of themselves, and their scrupulous avoidance of any action that implied or suggested that these associated believers could not possess all the attributes or exercise all the functions of churches of Jesus Christ. I do not hereby affirm that only so much of organisation as we find in apostolic churches is permissible to us, under all circumstances and in all times; but I do affirm that, recognising their authority as Divinely-commissioned teachers, we are bound to conserve faithfully the spirit of their institutions; and inasmuch as from the very first they gave such large and unfettered liberty to each Christian ecclesia, and that, too, at a

time when, owing to the inexperience and limited knowledge of the newly-gathered converts, a considerable measure of foreign oversight and direction might have been plausibly claimed, and would have been cheerfully granted, we cannot forbear to recognise in this an example to be reverently studied and faithfully followed—a guiding principle that must everywhere and always govern our church arrangements.

PERSONAL RELIGIOUS CONVICTIONS NOT TO BE SURRENDERED.

According, then, to our reading of the will of our Lord, no union of churches is permissible to us which would involve any surrender of our personal religious convictions. It is the glory of Christianity to reveal a God near and not afar off; and the religious life which it awakens is that which springs from the realisation of direct and personal relations with God. Under whatever forms the imperfections of our speech and the limitations of our thought may compel us to represent these relations, whether of a servant to his lord, of a subject to his king, of a learner to his teacher, of a living creature to the Giver of Life, of the saved to the Saviour, of a son to the father—no single analogue being large enough to express the manifoldness of these relations—the privileges and responsibilities which, in each case, may be referred to, are invariably set forth as functions which each one is himself to fulfil. To awaken men to a vivid perception of this is the evident purpose of much that was special in the life and teaching of our Lord. As one sent forth from the Father, He came to be the light of men, that they who had lost all true vision of God, and in their impotence had been content with such dim and distorted vision as others possessed, might again receive their sight, and might see in Him the Father's glory. The artificial distinctions of social life, and those, also, of ceremonial religion, are all set aside to teach men that in the kingdom which He came to establish there is no aristocracy of exclusive privilege. The place which He assigns to personal faith is seen in the gracious complacency with which He recognises the tokens of its presence; and its free and spontaneous expression is ever encouraged by Him, even though it be that the modes of its manifestation appeared erratic to those around Him. The spirit which betrayed itself in the words, "Master, we forbid him because he followeth not us," is a spirit which the Master ever rebukes; and that which found fault with the seeming extravagance of loving devotion because it showed itself in an unwonted form, is forthwith corrected by the emphatic utterance: "Verily I say unto you, whosoever this Gospel is preached, there shall also this which this woman hath done, be told for a memorial of her." Each servant in His kingdom is taught that every act of service is a personal homage rendered to his Lord and King: "inasmuch as ye have done it unto one of the least of these, ye have done it unto Me." Each learner has direct access to the source of all wisdom and truth: "He giveth His Holy Spirit to them that ask Him." Each worshipper has gracious assurance of a welcome acceptance: "Ask, and ye shall receive, that your joy may be full." Each son has free admission to the Father's presence: "a new and living way," into the holy place having been consecrated for us.

INDIVIDUALISM CONSISTENT WITH TRUE UNION.

Nor is this intense individualism at variance, in any proper sense, with the truest and firmest union. Only through the one Father of all can we become one. The closer and more direct our union with Him, the closer will be our union with each other. God unites us to one another, by uniting us to Himself.

The history of Christianity shows that her purity and her power are largely dependent upon the loyal maintenance of this distinctive peculiarity. Wherever it has been infringed, and the will of another has been permitted to come between the soul and God—whatever the cause from which this may have arisen, whether from the encroachments of an unholy ambition, or from an unworthy desire to escape the burthen of responsibility—there may be surely found the source of decline and the beginning of sorrows. The lessons of experience combine, then, with the teachings of Scripture, to enforce the duty of guarding with a holy jealousy this high prerogative. No human mediator may come between the soul and God. None other can pay to the Father in our stead the homage of our affection. None other can receive for us the gifts of the Father's love. None other can fulfil for us the service which our Lord has appointed us. To none other may we entrust the charge of learning for us the Father's will. We may, therefore, enter into no relations which involve, either in whole or in part, the annulling of this primary obligation. Both in our union with one another in Christian fellowship, and in the union of church with church, this right must be faithfully conserved. We may neither demand from others the surrender of their personal convictions, nor may we yield up our own convictions at the demand of others.

No union, therefore, of the churches is possible which imposes as the condition of its existence the recognition of a human authority to whom is to be delegated the function of

defining the truth of God, and whose decisions are to be binding upon the consciences of men. In whomsoever this authority be vested, whether pope, or council, or synod, it is in God's house an unholy thing; we may not set it up, we may not bow down to it nor worship it. And equally impossible, because equally forbidden, is any union which demands from any of its contracting members that they should either abandon or hold in abeyance anything which their conscience approves as the will of God. This demand, like the other, is a tyrannous lordship over Christ's heritage. It is treason against the authority of God.

But, it may be asked, does not the strict application of such a principle erect an impassable barrier in the way of union? Most assuredly in some cases it does. This is one of the necessary limitations of our present condition, and the fact should be fairly recognised. Union, however highly to be prized, must not occupy the supreme place in our estimation. It is possible for us to purchase it at too great a cost. The discipline which results from the personal recognition of the claims of God, from the habit of submitting all questions to His decision, from the endeavour to understand and to interpret the indications of His will, and from the cultivation of a quick sensitiveness in discerning and approving things that are excellent, is of far higher moment in the spiritual life of the soul than is anything which the co-operation of others can do for us. The power to undergo this discipline is a Divine birthright, and the responsibilities it involves are Divinely imposed. And although the burthen of these responsibilities may, at times, be very heavy, yet the honest endeavour to fulfil them, even if attended with many blunders and many failures, is the pathway to true manliness of character, and a true nobility of life. Any union which is purchased by the loss of this is a worthless and a wicked thing. The trust committed to us we must most sacredly keep; and if in the endeavour the conclusions we reach are at variance with the conclusions of others, and compel us to diverging paths, then, however much we may regret it, we must accept the issue, we may neither force our brother to go with us, nor may we against our convictions go with him. This divergence may, it is clear, be of different kinds. It may relate only to subordinate matters, to methods of operation, and to forms of service; and though outward differences may thence result, there need be no breach of unity, and no interruption, not even the least, in the harmony of our fellowship. Two sons may differ in their mode of fulfilling a service which their father has assigned them, and may each, in the way he deems the best, labour to accomplish it; yet, prompted by the same affection, and conscious of each other's loyal devotion, they are truly one, and their only rivalry is the rivalry of love. But the divergence may also be of a more serious nature. It may relate to matters of the very highest moment, and involve the most solemn issues. For the heritage of freedom brings with it the possibility of going astray, and the path which another takes may seem to us a forbidden path. His course of action may, in our judgment, be most mistaken and most mischievous. It may even seem an act of treason against our Lord. In such a case, it is clear, there cannot be union between us and Him. As in an earthly warfare, if there be treason in the camp, the faithful soldier must detach himself from the disloyal regiment, so with us is it a forbidden thing to unite with a disloyal Church. If against any community calling itself Christian, such solemn charges can be preferred, as that it persistently sets at naught the will of our Lord, as we have learnt it; that it preaches another Gospel than that which we have received; that it turns the grace of God into lasciviousness; that it denies our only Master and Lord; then there is no alternative; the decision is absolute and imperative; we may not join with it, nor bid it God-speed. But because so stern a necessity is laid upon us, it behoves us to take good heed that we do not rashly, nor on insufficient grounds entertain such a charge against any; that we do not needlessly multiply the causes which constrain so extreme a measure; that we patiently and carefully set ourselves to discern things that differ; that we watch with much heart-searching, that no unworthy spirit have place within us, and that in all things we approve ourselves to be clear in the matter.

DIVERSITIES OF CHRISTIAN LIFE.

But further, no union is permissible to us which represses the natural diversities of church life and the corresponding diversities of organisation which thence result. To one who reverently studies the operations of the life-giving Spirit, it is sufficiently manifest that Church-life must needs be of many types. The life which He imparts and sustains is not in each case the same in degree, or the same in its manifestations. It is not a life which is instantaneous in its unfolding, or which is limited in its growth. And it is as true of man religiously, as it is of him physically, that no one is the exact counterpart of another, but that each one has his personal characteristics and his distinguishing features. Hence our church life, the life of associated Christian men, must necessarily be diverse, according to the degree of spiri-

tual life possessed by the associated members, and according also to the special type of that life that may predominate amongst them. And, as a matter of fact, such diversities of church life have ever existed. Similarities of spiritual tastes, the common sense of special and urgent needs, the pressure of like perils or temptations, the longing after the realisation of the same ideal, the concurrent recognition of a call to some new Christian enterprise, have in all ages, drawn men together by the strong attraction of spiritual resemblances—the like unto its like—and so given distinctive and varied features to their religious associations. The church life of some has had its counterpart in a family of children under the fostering care of a parent, or a school of beginners under the guidance of an experienced teacher; that of others in an association of full grown men engaged in the joint prosecution of similar studies. Of some the analogy is to be found in a band of soldiers warring against a deadly foe; of others in a company of fellow travellers journeying peacefully along the same road. Of some, the mutual intercourse, both in degree and in kind, has been most like to that of fellow workmen toiling earnestly to accomplish a work necessary for the safety and protection of many; of others, it has rather resembled that of those who meet in festive gatherings for the satisfaction of ordinary wants, and for indulgence in legitimate pleasures. Some churches have resembled the associations of those who unite for the prosecution of some branch of human art, and have been distinguished by their intense cultivation of some special Christian virtue; while others have been marked by their sturdy insistence upon peculiar aspects of truth, or by the ardour of their devotion to some neglected departments of Christian duty. And such diversities will ever be. They are at once the result and the evidence of the present operation of the spirit of life upon the hearts of men. In the degree in which that life pervades the churches, these diversities are the more manifold and the more manifest. They only cease to show themselves when that life declines. They only cease to be when that life departs.

DIVERSITIES OF CHURCH ORGANISATION.

It is in these diversities of Christian life, that diversities of church organisation have their primary basis. Many, if not most, of the so-called schisms that have taken place in the past, have been but the movements of quickened spiritual energy, breaking through the fetters which endangered its existence or hindered its growth, and seeking as best it could the appropriate channel for its expression, and the fitting sphere for its exercise. The outward form which these associations assumed, though bearing in most cases the impress of surrounding circumstances, have in the main been those which resulted from a process of natural selection, they were those which most readily adapted themselves to the spiritual energies of which they were, in each case, the embodiment; and that is but an imperfect observation of the history of the churches which takes note of external organisation only, and neglects to recognise and estimate the inner movements from whence it has sprung. In no case has it been, at least so long as any healthy life has remained in a church, that its polity has occupied the foremost place in its esteem, or has been prized for itself alone; and it is only they who, wanting the earnestness which is needful for any true vision of fact, give but a superficial and unsympathetic glance at outside appearances, that will represent the different polities of different churches as things for which "graceless zealots fight." The form is not valued for its own sake but for the life which it fosters. And how distinct a thing the organisation of a church is from the life of which it is the clothing is at once felt whenever we make the attempt to form a definite conception of some religious community from the sketch given in an ecclesiastical dictionary or the framework of its polity. Though we enumerate exactly all its officers, and learn with precision its varied regulations, how utterly ignorant are we still of all we most wish to know of the people and their life. We know them no more than we know a man when we read the details of his height and weight and colour,—it may be no more than we know a man when we know his dress. In our own case, for instance, how little could any one know of us, from any description, however full and accurate, of our church polity; how little could he know of our religious life, either in its historic developments, or in its present features. He might discover some few things concerning us, but they would be for the most part negations simply—as that we were free from some of the restraints by which others were fettered, or that we were wanting in some of the facilities for united action that others possessed; but of ourselves he would know nothing. He would not know what sort of men we were, what was the spirit that animated us, what was the secret of our strength, what were the graces most largely cultivated amongst us, what were those in which we were most largely deficient, what were the aspects of truth that had most powerfully attracted us and of which our perception was the fullest and clearest, what might be those which we had less diligently regarded and which we had need the more perfectly to know, what was the nature and extent of our mutual influence

upon one another, what were the directions in which we were performing, and what those in which we were neglecting, the duty of bearing one another's burdens and of so fulfilling the law of Christ. Of these and similar things he would know nothing. Our polity is not ours alone; other churches share it with us; yet our life is not as theirs. But though the life of a church is something greater and more precious than its polity, polity nevertheless sustains an important relation to the life; just as food and clothing are necessary for the sustenance of the body, even though the life is more than meat and the body than raiment. As is the life of a church, so is the organisation most suited to it—the simpler the life, the simpler the organisation it will need; the more complex the life, the more complex the organisation it will demand. According to the special characteristics of a church's life will be the need of special arrangements by which that life may be fulfilled. As the life of a church expands, as it increases in vigour, as it acquires new faculties and larger sensibilities—so with the capacity to exercise new and larger functions, and to sustain new and wider relations, will it demand an enlarged organisation. Two obvious principles of duty hence arise. It follows, first, that we may not force upon any church either a larger organisation than its energies can employ or one unsuited to its distinctive peculiarities. The law which enjoins a sacred reverence for life should teach us to reverence most of all the life which the Holy Spirit enkindles in the soul, and we may not depress it by the imposition of a burden disproportionate to its strength, or distort it by providing only unsuitable channels for its exercise. With equal distinctness it follows also that we may not withhold from a church the fuller organisation which its growing life may require, or prevent by any artificial restrictions the free play of its maturer energies. It is wrong to increase organisation when there is no natural need for it; it is equally wrong to restrain it when growing life demands it. Increased organisation is a hindrance, a dead weight, an evil to be shunned if it be un-called for by any present need; it is a good to be desired when it answers to increased capacity or to the conscious recognition of a widening sphere of Christian duty. It behoves us, brethren, to distinctly recognise this both as regards ourselves and as regards our relations to other churches. Undoubtedly our own church organisation is different now from what it was a hundred years ago, different even from what it was fifty years since. Retaining an essential identity, it has in several respects changed, and changed as the result of changes in our church-life. For our church-life has changed; and though we may not say that it is in all respects better than in the time of our forefathers, it is certainly different; and we may, I think, say that on the whole it is better. If in some of its manifestations it be less intense than theirs, it is a life of wider sympathies, of larger aspirations, of fuller development, of more genial hopefulness. The outer changes that have hence arisen have been made in such easy, quiet modes that it is only by a considerable retrospect that we can realise them. The ground plan of our church organisation had happily been so drawn that it freely permitted such natural extensions, and imposed no restraint upon its own fuller growth; and we deem those churches to be most "fitly framed"—to be most faithfully keeping the trust committed to them by their Lord—which so order their arrangements that needful changes may be introduced with the least disturbance and friction, and which guard most jealously against placing any hindrance in the way of a ready response to the impulses of the Spirit of God. This freedom we must maintain, both for ourselves and for others, and no union of churches is, according to our apprehension of duty, admissible, which is based upon a restriction of such freedom, and which presupposes as a condition of its existence the subjection of all churches to the present organisation of any one church.

SCHEMES OF COMPREHENSION.

Various schemes of comprehension have, as you are aware, been suggested of late in several quarters; but however much we appreciate the kindly feeling of those who have propounded them, they have all, in our judgment, been fatally vitiated by the expressed or implied demand, that one form of organisation—namely, that of the proposers, should be accepted by all others. Not less truly than our brethren do we believe in the Holy Catholic Church, but with them we also believe in the Holy Ghost, the Enlightener, the Quickener, and the Sanctifier; and because we believe in His constant presence in the Churches, we may not, we dare not, assent to restrictions which would interfere with our ready obedience to His instructions, with our use and enjoyment of His gifts. To impose, or to submit to such restrictions, is alike disloyal to Him; and the demand for them is fatal to the realisation of a living Christian union.

Equally fatal is the assumption out of which this demand originates—the assumption which meets us in its milder phases when so lovable and so genuinely Christian a man as Crawford Tait speaks of attendance at "chapel" of the good people of his parish as a thing that he "feared;" or when a man of

such broad and genial sympathies as Charles Kingsley deems it needful to apologise for speaking well of the work of a Congregational minister, and does so in the grandly condescending style. "Do not reject Wardlaw because he is a Presbyterian (sic). The poor man was born so, you know;" ("Kingsley's Memoirs," vol. i., p. 82), the assumption which meets us in its offensive phase, when Bishop Wilberforce writes, and his biographer prints, "If a man is only a Churchman, I can forgive him anything else in the world" ("Life of Wilberforce," p. 72); or when Dr. Hook brackets together "Dissenters and infidels," (do., p. 225), and which meets us in its mischievous phase when the Society for the Propagation of the Gospel insists upon intruding a bishop amongst the Christian converts of Madagascar; the assumption to wit, that because of a certain distribution of function amongst their clergy, and of certain arrangements in their appointment, and perhaps, also, because of certain modes of conducting public worship, in other words, because of certain peculiarities of ritual, they occupy a higher status in the kingdom of Christ on earth, and that because of the absence of these other churches are, at the best, but imperfect Christians.

That any proposals of comprehension founded upon such a basis should be seriously made by thoughtful men, seems to us passing strange. We can but marvel at the unspeakable simplicity of the attempt, and smile sadly at the unconscious arrogance of the claim. Could we reach the ear of their authors we would say, Sirs, brethren, most blessed indeed is the end you are seeking to attain—we, too, long for it; but are you not most seriously mistaking the way? How is it possible that Christian men, Christ's free men, in whose hearts the light of God's truth has come, who have received the Spirit of adoption, whose lives have been enriched by the gifts of His grace, and whose labours have been rewarded by manifold attestations of His approval, can be "comprehended" by those who affect to treat them as Christians of an inferior sort, and inferior simply because, in the exercise of their Christian judgment, they are seeking to fulfil the trust committed to them in the way their understanding most approves and their experience has abundantly confirmed? Alas, brethren! we cannot understand how good men should be so misled. We are willing to acknowledge superior devotedness, and to reverence higher attainments in the life which is in Christ; we will place ourselves at the feet of any who will give us fuller instruction respecting the Word of God; but we cannot recognise in you a higher status because of ceremonial observances that we do not adopt, and of human appointments that we have not accepted. The elevation of these into a place amongst the essentials of Christianity seems to our minds to be closely akin to the course which is so emphatically condemned by the Apostle as preaching "a different Gospel, which is not another." With freedom Christ has set us free, and we may not be entangled again in a yoke of bondage.

EPISCOPACY NOT OF THE ESSENCE OF CHRISTIANITY.

The claim on the part of Episcopacy to be of the essence of Christianity is an insuperable barrier to Christian union, and this some eminent men in the Church of England have already seen. "One might have thought," said the venerable Archdeacon of Lewes, some thirty years ago, "one might have thought that the heart and mind of the Church, that the Christian spirit of the English nation, would have revolted from such a notion; one might have thought that nothing less than absolute necessity, nothing less than the plainest, most explicit, most cogent, most irrefragable testimony of God's Word, would have induced a sober-minded Christian to admit such a doctrine into his mind. But where are the texts by which the maintainers of that doctrine have deemed themselves constrained to adopt it? They cannot produce one, not a single one which, unless it be grossly wrested awry, will lend them any support. They will, indeed, refer to some half-a-dozen verses which they have picked up in some blundering manual of ecclesiastical history; but not one of these, when rightly interpreted, will be found to bear out their proposition, and the chief part will probably attest little else than the ignorance of those who cite them for such a purpose. To these misquoted texts of Scripture, and a dozen exaggerated sayings, culled out without any critical discernment from this father and from that, and you have the whole ragged, crippled troop which our Episcopalaters are wont to muster, for maintaining their position that Episcopacy is indispensable to the Church, and for repelling every one who presumes to approach the Church without bearing the Episcopal flag. Amongst the numberless follies of our age, hardly any is so sad as to see men, otherwise amiable and kindly-disposed, grasping a thunderbolt to crush a fly that is buzzing in their ears, and ready to hurl the thunderbolt, though millions of creatures should be overwhelmed by the blow which they aim at the fly." "As to Episcopacy, the utmost that can with reason be said is that it is requisite to the perfection of the Church. But so, too, is the full development of all the other elements of the Church, of the Presbyterian element, of the

disconate in its true original import, and of the laity as taking their appropriate part in all matters concerning the life and government of the Church. The rightful development of each of these great organs of the life of the Church is to the full as important as that of the Episcopate; and if we do not refuse the title of a Church to a body where others of these organs are imperfectly developed, or maimed, or latent, we have no right to refuse it to a body where the Episcopal element—which manifestly is of less moment than any of the others for the actual life of the Church—is wanting. If the body holds to the one Head, and is animated by the one Faith, and is sanctified by the one Baptism, it is a Church before God, and woe to us if we deny that it is so. Our denial will recoil on our own heads, and we shall only cut ourselves off from the blessings of Christian communion with those by whose faith and knowledge and love we might otherwise be instructed and edified" (Hare's Mission of the Comforter, p. 1003).

THE TRUE BASIS OF UNION.

The union, then, which alone it is worthy of Christian men to seek, and upon which alone it is right for them to fix their thoughts and hopes, is a union, not of external forms, but of mutual affection and sympathy, of common interests and aims—the union of a common participation in the same redemption, a common call to the same service, a common expectation of the same glorious issues, and a common submission to the same Master and Lord. The outward manifestation of such a union is not to be secured by the imposition upon all churches of the present organisation of any one, however influential. The only comprehension it is permitted us to attempt is a comprehension in which all faithful churches of Christ shall stand upon a brotherly equality, in which varieties of organisation shall be frankly recognised, and in which full liberty is conceded to each church to follow out those modes of action which it has found to be most suited to its own position and abilities. The formation of some great scheme, whereby all churches shall be combined in one visible, organic whole, is not now a question of practical Christian politics. Whether it ever will be in the future, the future only can decide. Should it ever arise, should the idea so fascinating to many minds become a reality, and the great Head of the Church should lead His servants by a way that at present we see not to the discovery of some method by which, amidst diverse forms of manifested energy, and with full freedom of individual action, all churches shall be united in the bonds of a visible and external association, that church assuredly will not be the likeliest to commend itself to universal approval which stands upon claims of lordly superiority, and asserts an exclusive right to supremacy, but that which has most of Christlike lowliness, and does not think of itself more highly than it ought to think, and which, attracting by the simplicity of its devotion and the generosity of its love, will constrain others to say, "We will go with you, for you will show us good." "Whosoever will be great among you let him be your minister, and whosoever will be chief among you let him be your servant."

It is by other means than by schemes of comprehension that the union of the churches is at this present to be sought. What these are will readily occur to the thoughtful mind. I briefly refer to some of them, not to inform you of them, but to stir you up by putting in remembrance.

THE HEADSHIP OF CHRIST.

Effective union will be promoted by the cultivation, first in our personal religious life, and then in our public teaching and our church-fellowship, of a truer and more reverent recognition of the headship of Christ. He is not only our Mighty Saviour, our Loving Friend, our Gracious Helper, our Elder Brother, our Great Intercessor—He is our Lord and King. The tendency is but too common to dwell almost exclusively upon the gentler aspects of the character and offices of Christ; and, contenting ourselves with these as formative elements of our religious life, we largely ignore these other aspects in which He is presented as invested with supremest authority—the Head over all things to His Church, to whom every knee is to bow of all in heaven and all on earth, to whom angels, authorities, and powers are made subject. The failure to recognise these in their due proportions, and to give them their rightful place in our Christian thought and feeling, is I am persuaded, our great source of the disunion which exists amongst the churches. Were the recognition of our relation to Christ as His servants as vivid as it should be, did we distinctly regard our church association as under His immediate control, did we duly realise our position as instruments in His hand, permitted by His gracious favour to take part in that wondrous series of connected operations by which His great work is carried on amongst men, but which He himself plans and superintends, and were the accomplishment of the will of our Lord habitually set before us as the one end we were striving and praying for, the present disunion we lament would speedily disappear. Seeking first the honour of His name, we shall hail with hearty satisfaction the co-operation of all who labour to promote it. Loyally con-

cerned for His glory, and deeming it our highest honour that we are His servants, the service which others render, though under forms and by methods different from our own, will ever be a recognised title to our confidence and esteem. His acknowledged words exalted to their rightful place in our regard, the reception of these by any as the primary law of their association and effort, whatever the diversities in the forms of their obedience, will at once secure our hearty welcome of them as faithful comrades, and will draw forth from us the warmest expression of sympathy and affection. Our Lord is honoured: we will rejoice in the homage they offer. His name is glorified: we will bless the offerers; their people is our people, their God is our God.

COURTESY AND CANDOUR.

Again, the union we desire will be promoted by the exercise of a watchful care over our spirit and speech, in the discussion of those matters upon which we may differ. Amongst earnest Christians, each with his personal trust, and honestly striving to keep it, differences, as I have said, there will and must be. Many of these will be of such a kind that the man who wisely "regards the works of the Lord, and considers the operation of His hands," will neither be surprised at them, nor annoyed by them. He will not view them as blemishes to be removed, or as irregularities to be set straight, for he notes how manifold are the movements of the Spirit of God, and he shrinks from the irreverence of making his own experience the rule or the limit of others. Differences, however, may arise which demand more serious notice. Some law of the great Head of the Church may seem to be misapprehended or disregarded, and he is compelled to utter his testimony against the error or the sin. Some part of His gracious message may seem to be withheld, and he is bound to call attention to the neglect. Some modes of carrying on the warfare against evil may seem to be at variance with the spirit of the Master, and to be such as will assuredly bring dishonour upon His name and be hurtful to His cause, and he cannot stand by and witness in silence so baleful a wrong. Yes, brethren, in the Church militant controversy will sometimes be a Christian duty, and it is ours to seek for grace to fulfil it aright. It is, I think, the hardest of all duties, and it calls for the largest measure of the Spirit of Christ. Alas! how miserably have Christian men failed herein, and how dark a blot upon the pages of Christian history is the record of its controversies! By what strangely un-Christian acts have men thought to do service to Christ; and how grievously have they dishonoured Him who claimed to be the very champions of His honour! Even where these grosser faults have been avoided, how often has it been that by the spirit of self-assertion with which our testimony has been delivered, by the tone of assumed superiority with which judgment has been passed upon the opinions of others, and by the unfairness resulting from the absence of a painstaking endeavour to understand the position of those who differed from us, we have not only failed to convert a sinner from the error of his ways, but have even confirmed him therein; and so far from covering a multitude of sins, we have "multiplied transgressions," and have produced or perpetuated those contentions between brethren which the wise man declares to be "like the bars of a castle." Hard, however, as it is to attain to the power of Christian rebuke, it must be our earnest endeavour to follow after it. In the testimony we bear for Christ to our brethren we must seek to be vividly conscious of the subordinate place we all occupy as His servants. We must instruct them that oppose themselves in all meekness. Not self, but Christ, must manifestly be supreme. The advancement of the interests that are dear to all must be obviously our ruling purpose. The declensions of others must awaken sorrow rather than anger. Inexperience must be patiently tolerated.

There is, I venture to think, great reason for thankfulness in the signs of a quickened recognition of this that are presented to us on every side—in the increased courtesy and candour with which controversial matters are discussed; the more generous recognition of what is right and good in opinions and practices from which either party may dissent; the more careful abstinence of a coarse imputation of evil motives; and the more patient endeavour to subordinate every feeling to the one desire of knowing and making known the truth of God. May these tokens for good be everywhere multiplied; and as in this Christ's servants are beginning to recognise how they ought to work and please God, so may they abound yet more and more.

And here I shall be untrue to my own convictions if I did not express my great satisfaction with what I have read of the addresses of the two honoured brethren who have of late been called to take the foremost place in the exposition and defence of our views as advocates of a Free Church in a Free State. Though pre-eminently gifted with the power of forcible utterance, and men who can say strong things, I do not find them saying hard or ungenerous things. Boanerges both, I have not discovered in them any inclination to command fire from heaven upon their opponents, and I desire to acknowledge my thankfulness to God for the grace that has

enabled them to contend in this more excellent way.

JOY IN OTHERS' SUCCESSES.

Once more the union we desire may be promoted by a more loyal recognition of each other's Christian work and a heartier interest in each other's successes. And it is in this direction, as it seems to me, that the desire for a closer union amongst the churches should turn for the discovery of the most likely modes of securing its end. It is just here that the opportunities for its expression are the most numerous and the most urgent. For if the indisposition or the inability to rejoice in good when done by others than ourselves be, as the Scriptures teach us, a fatal sign of a grievous departure from the Spirit of Christ, how much more is it so when the Christian work of others is regarded with a feeling of annoyance, is almost resented as a personal insult, and is met with an ill-concealed surprise that so strange an occurrence should be permitted in the providence of God? Is it too much to say that this is the most odious and the most mischievous of all the manifestations of the schismatical spirit? It is certainly an active agency in perpetuating and intensifying the alienations which may have arisen from other causes; it provoketh unto wrath, and not unto love and good works. But for the overpowering evidence of numerous facts, one would deem it impossible that the ministers of any society professing the name of Christ could display so alien a spirit. How can it be, we should say, that a supreme regard for the honour of Christ, and the honest offering of the prayer that His will may be everywhere done on earth, should co-exist with dissatisfaction or displeasure when, by any means, they who once dishonoured Him are brought to bow their knee in humble homage at His feet? And how startling an illustration would it be of a house divided against itself if they, whose chiefest glory it is that they are builders of God's spiritual temple, should scorn the co-operation of any, even though it be of volunteer hewers of wood and drawers of water? This surely were a sight at which not only angels, but the spirits of just men made perfect must weep; and we, too, who are still wanderers upon earth, when, dissociating ourselves from the accidents of our present position, we humbly review our service in the Holy Presence, and realise how subordinate is the place we fill in the great work of Christ on earth, and mark how mutually subservient are the agencies He deigns to employ, and how dependent all are upon the strength which He imparts,—even we, notwithstanding our infirmities and our dimmer vision of Divine realities, must be filled with sorrow and with shame if we have ever dared to scorn the meanest service of the meanest servant of our Lord. It is essential to union amongst the churches that this evil spirit be cast out. To whatever extent, brethren, it may have place amongst us, let us earnestly resist it. Where we ourselves may be the object of its jealousy, let us prayerfully guard against the subtle temptation to retaliate; for Satan cannot cast out Satan. Let us make it our high ambition to be foremost in setting the example of self-sacrificing loyalty to Christ, and then, God helping us, it shall be our blessedness and our glory to overcome evil by good.

UNITED ACTION IN THE REVISED VERSION OF THE SCRIPTURES.

A word or two will, I imagine, be expected from me upon another topic, to which, however, I should not here make reference were it not that it has underlying relations to the subject upon which I have been speaking. Ten years ago, at the request of your secretary, and not knowing the things that would in consequence befall me, I read before this Union a paper on the "Revision of the Scriptures," in which, amongst other things, I ventured to sketch—first, the mode which in my judgment was the best, and then that which in the present circumstances of the churches seemed the most likely for securing it. At that time I was quite unaware that the Convocation of Canterbury had already formulated a scheme for the accomplishment of this object, and had taken some initial steps for carrying it into execution. Even had I known this there was little in the position heretofore taken by leading men in the Church of England towards Nonconformists to encourage the anticipation that any scheme so originating would be one which we could regard with satisfaction. It, therefore, came upon me, as upon many others, as a most unexpected and a most welcome revelation, when but a few days afterwards invitations were addressed, at the instance of a Committee of Convocation, to myself and other Nonconformists to unite in this most responsible undertaking. This invitation being both in substance and in manner such as secured unreserved approval was in my case, and I believe also in that of others, most cordially accepted. The two companies thus formed—one for the Old Testament and one for the New—entered upon their work on June 22, 1870, and from that time onward have regularly met for its prosecution. The New Testament Company has, up to the present date held 93 monthly sessions, or 388 daily sittings, of 7 hours each; and I desire humbly to acknowledge the great goodness of my God unto me, that He has so given me strength and preserved me from trouble, that I have been able to attend 360 of these meetings. The

average attendance of our company has been 16, and considering the age and public position of many of our members, the manifold demands made upon their time and energy, the great distances which many have had to travel, and the possible interruptions during so long a period from personal illness or domestic sorrow, the fact may be recorded with satisfaction and gratitude. The progress of the work may be briefly indicated by the following dates. The first revision of the New Testament was completed on April 20th, 1877. Part of the intervening period was, however, taken up with the second revision of the Gospels; deducting this, the first revision may be said to have been completed in 60 monthly sessions, or, in round numbers, just six years. The second revision was completed December 13, 1878, having occupied on the whole 25 monthly sessions, or two years and a half. This second revision was originally intended to be final; but happily soon after the commencement of our work we were able to secure the co-operation of a body of American scholars, to whom our revision as it proceeded was periodically transmitted, and from whom in return we received criticisms and suggestions. In consequence of this, what was virtually a third revision became necessary—an addition to our labours which has been cheerfully borne, because of the importance of securing, if possible, one Bible for all English-speaking people, and because also of the valuable assistance rendered by the careful and thorough examinations to which our work has thus been subjected, as well as by other important contributions which from time to time have been transmitted to us from our American colleagues. This third revision was finished in March of the present year, having occupied us during 12 monthly sessions. One further department of labour yet remains, namely, the examination of the Revised Version with the view of discovering whether any needless variations in the rendering of any Greek word have been introduced or retained. We are now going through the Greek Concordance word by word, and hope in this way to secure as much uniformity of rendering as the differences of the two languages and the varying complexion of the context will permit. This, with some other matters that remain to be considered, will, it is hoped, not occupy us beyond the close of the present year, and it is confidently anticipated that the Revised New Testament will be issued quite early 1881.

I should not, as I have said, have referred to this were it not for the opportunity given me, which I thankfully embrace, of bearing testimony to the unbroken harmony which, from the first day until now, has characterised our proceedings—to the spirit of brotherly confidence and mutual esteem which has prevailed amongst us, and which has grown as the years passed by—to the genuine simplicity of our religious fellowship, and to the happy blending of sympathy and interest in presence of which every middle wall of partition has quietly passed out of view. It has been a demonstration of the possibility of truest Christian union, notwithstanding definite varieties of organisation and forms of worship. It has shown the groundlessness of many of the fears which have heretofore prevented co-operation. It suggests the pregnant inquiry why, since united action has here proved so blessed and so helpful, may it not be so also in other directions and in other fields of Christian labour? And it shows how each one may in his own sphere of action and in his own measure help effectually towards the realisation of the oneness for which the Saviour prayed, by embracing every opportunity of uniting in practical work with Christians of every name. Brethren, pray for the peace of Jerusalem! They shall prosper that love her. Peace be within her walls and prosperity within her palaces! For my brethren and companions' sake, I will now say, Peace be within her!

APPOINTMENT OF COMMITTEE.

On the motion of the Rev. A. HANNAY, the Reference Committee was appointed.

The Rev. A. HANNAY then said:—Since the committee of the Union arranged the programme for this assembly, two questions have emerged which it is desirable should come in some form before the assembly. Our friend, Mr. Henry Richard, M.P. for Merthyr-Tydvil—(applause)—has already in his place in the House of Commons given notice of an intention to move a resolution on the subject of universal mutual disarmament—(applause)—and it will probably be the desire of the assembly to do something to strengthen his hands in this great work. (Applause.) I propose that the question be referred to the Reference Committee to report upon, and to prepare a resolution which may be submitted to you at the Session on Friday morning. Since the programme was before you we have received a letter full of fraternal feeling from the General Council of the Congregational Churches of the United States. This letter they wish to have submitted to you, and it will be in every way desirable that some well-considered form of dealing with that letter should be determined upon and receive your sanction. I, therefore, propose that that question also be submitted to the Reference Committee, that they may report upon it at our Friday morning session.

The resolution was agreed to.
Rev. A. HANNAY then read the names of members of the committee of the Union for the ensuing year as elected by ballot.

THE SUPPLY OF MINISTERS.

Rev. E. R. CONDER, M.A., of Leeds, moved the following resolution:—

That the Assembly, referring to the changes which, within the last few years, death has wrought in the Congregational ministry of England, and, with reverent submission, acknowledging the hand of God in the events which have lately taken to their rest not a few of the most honoured teachers and leaders of the Congregational body, recommends that frequent and urgent prayers be offered throughout the churches that the supply of able and faithful ministers may be continued and increased, and that the blessing of God may rest upon our colleges; and invites the pastors and office-bearers of the churches to consider in what way they can best encourage young Christian men of marked ability and earnestness to devote themselves to ministerial service.

He said: Even without the reference with which this resolution so naturally opens, it would be impossible to stand here without a sense of loss. Absent voices, vanished forms, silent voices, haunt us here to-day. The resolution looks back over the last few years, over not a few of our losses, and that pulpit would carry back our thoughts if the resolution did not. But in the midst of all these thoughts of loss we cannot help thinking especially of our most recent. It is difficult to stand here and to think that the kindly, genial, and yet keen, wise countenance and ringing, musical voice of Alexander Raleigh, are among the absent for evermore upon earth. We give God thanks for all our brethren who have faithfully served Him; we give God thanks for a noble life laboriously spent, bravely ended, but we miss him!

"Oh for the touch of a vanished hand
And the sound of a voice that is still."

We should mourn and we should miss our veteran soldiers even if the younger men stood so thick upon the field that the ranks were at once closed, and every empty place at once filled up. But it is not so; the fact confronts us that vacant places of great importance remain vacant month after month, sometimes even year after year, and the question passes from month to month, Who is to fill them? And therefore this question of the adequate and constant supply of our ministry is one of the most practical and urgent that can possibly call for our attention. It seems to me that there are causes at work, perhaps difficult to grasp, which do not merely affect our own churches, or the Christian Church, in this matter of the Christian ministry, but which have a wider influence in the country. Where are our leading speakers—our rising orators? The great English masters of eloquence are men who sat in the Parliament that repealed the Corn Laws. In that political whirlwind which has just swept over England—as we trust, a beneficent storm, not only clearing the sky, but fertilising the ground—(applause)—there has been seen the amazing spectacle of this nation divided between two men of three-score years and ten; and as name after name came up for the leadership, men still said, "The old is the better." (Loud applause.) Thanks be to God for all that the past has left us in the Church or in the State of what is noblest; but where are our rising public orators? The education of our public schools, and consequently the education of the schools which follow their lead, seems to tend in any direction but to make public speakers. Even with the rage for examinations, which seems to me at least to have passed all bounds in these days—(applause)—there is one kind of examination that has yet to be instituted. I am really afraid that a public examination, for the crown of oratory, for the victory in public speaking, would be welcomed with more laughter than applause. And so it is that the object of public education not only in one department of our national education, in the universities, in the public schools, in the colleges,—the one object of education at present seems to be scholarship. Very good, but when you have got your scholar, what can he do? (Laughter and applause.) You have freighted your ship—will she sail? is she seaworthy? That is the question—not merely what cargo she has on board. (Laughter.) Now when our colleges were first united with the University of London there was a reaction, I dare not say it was an unnecessary reaction, it was a reaction for which there was room, against the belief that piety and eloquence were the two only necessary qualifications for the pulpit, and that if a man had these scholarship was a matter of very secondary consideration. But then we must not forget it is the tendency of all reactions to overshoot their mark. Scholarship we must have. The very fact that the Christian ministry is a ministry of truth—still more that it is, as we believe, a ministry based upon a Book, the exposition of that which has been handed down to us through the ages in writing—that speaks for itself, that we must have scholarship. Scholarship must always have a great and needful and important place in the preparation for the Christian ministry. But still, what is that truth? What are the chief characteristics of the truth of the New Testa-

ment, and of the Bible as a whole? Are they not these—precept and promise? It is practical truth above all, not mere intellectual truth. And here it seems to me that, as every error which is long-lived, and flourishing and fruitful, must certainly, however erroneous it be, have its root somewhere in truth, so it seems to me, that here is just the strong, living root, of what we take to be one of the most dangerous errors of the day, as well as of past ages—the superstition which turns the Christian ministry from a ministry of the truth into a priesthood. (Hear, hear.) There is this truth, I take it, at the heart, and at the bottom of that—that a Christian minister is more than a teacher; that he is a worker. What are the images under which our office is set forth in the New Testament? "Fishers of men," "reapers in the harvest field," "sowers going forth to sow," "builders," for whom the foundation is laid, but who are to take care how they build upon it; men whose work is to stand the trial of the great day; workers for Christ; men who are to be wise to win souls, "to turn many to righteousness;" heralds, ambassadors, whose "ministry of reconciliation" is that "we beseech you be ye reconciled to God." Now, my dear friends, scholarship will not qualify a man to be a messenger, a worker, a reaper, a builder, an ambassador—not necessarily. I yield to no one in high admiration—not unmixed, I must confess, with envy—of accomplished scholarship; but still, scholarship and culture will not make preachers, messengers, men wise to win souls. We never needed preachers more, perhaps, than we need them now, for the last thirty years especially have seen the work of pulling down going on with a vengeance on all sides. Criticism has done its best, but it has done also its worst; and we seem to be living and working among the ruins, though, thank God! the Word of God cannot be touched, because it lives. But the systems of men have gone; they cannot be rebuilt. And where are our builders; where are our constructive theologians; where are the teachers for whom the Church is to learn in the future, as it did learn from the great teachers in the past? The great constructive minds must always be few; and after all the strength of the Christian ministry must always lie, must it not, after all, not in the few solitary thinkers, needful as they are, but in the men of speech, the men of utterance, the men of art, and the men of voice—men who can away the hearts of the multitude, and deal with the heart of the individual, and by all means save souls? Now, I cannot but feel some anxiety as to the question whether our colleges are focussing their energy, their light, and their power sufficiently upon the pulpit—(applause)—for that one essential work of sending out workmen who shall not be ashamed, and shall have no need to be ashamed, of rightly dividing the word of truth. But, after all, the colleges can but deal with the material the churches send, and therefore the resolution turns our thoughts to inviting the pastors and office-bearers of the churches to consider in what way they can best encourage young Christian men of "marked ability and earnestness" to devote themselves to ministerial service. We must go a step higher. The churches can only send what God gives them. (Hear, hear.) The raw material always is God's gift, and from God alone can come the men, those who are to make prophets. And, therefore, the resolution—and I take this to be the very point and the very pith of it—turns back our thoughts and our hearts upon prayer, and our prayers will surely just be guided by these two things—our sense of the need; and surely our need is great, and our belief in God's ability to fulfil that need. And can He not do it? Is it not the very promise of the latter days? "In the last days I will pour out My spirit upon all flesh, saith the Lord, and you sons and your daughters—our daughters are to have their place—I do not suppose necessarily the same place—(laughter)—but their due place, side by side with our sons—"your sons and your daughters shall prophesy, and your young men shall see visions;"—and if, as the Rabbis say, the older men are put upon a lower level, and it is only said "your old men shall dream dreams"—(laughter)—yet, if they are dreams that God's spirit inspires—(hear, hear)—dreams of hope, dreams of courage, dreams of better days than the sorrowful days which are past and passing; they are dreams which God is waiting for our prayers to make realities. (Applause.)

Rev. EDWARD WHITE: I should very cheerfully have dwelt upon the former part of this resolution, which refers to our recent loss of those who have been most beloved and revered amongst us, for the abundance of the revelations which God made to them, for their affable, familiar spirit, for their Christian steadfastness as good soldiers of Jesus Christ, and for the thousand legacies which they have left to us of a blessed and fragrant memory. But as the very short time which is necessarily allowed to every speaker compels me to dwell upon the practical side of this resolution, I will say just a word or two on those points that are prominent in the resolution. Mr. Conder, indeed, has already touched upon them, but I think they cannot be too earnestly pressed upon our attention to-day—the necessity of prayer to the Creative Power, to Him who is creating the new heavens

and the new earth, to raise up amongst us men mighty in deed and in word, mighty in the Scriptures, mighty through God to the pulling down of strongholds; and then, secondly, inviting "the pastors and office-bearers of the churches to consider in what way they can best encourage young Christian men of marked ability and earnestness to devote themselves to ministerial service." We are to pray "urgently and frequently for a supply of able and faithful ministers." Truly we cannot, by any of the arts of education, create them. Manifestly they do not grow up as a product of the culture of the age. The man of God, fitted for the work of the present day, is not what Goethe calls the "world-child," but as the direct production of the living God. Only the hand that launched the spheres of heaven is able to thrust forth a labourer into this harvest. If, then, it rests with the Almighty Spirit to consecrate and anoint the men who alone can do Christ's work amongst us, why is it that we do not see the tongue of fire descending on a thousand young men in the midst of our families of every rank? Let us answer by another question. If God should pour out His spirit upon our young men, if our young men should see visions fit for the times, are our churches really ready to receive them? (Hear, hear.) If God should be pleased to send us the prophet Elijah, which of the schools of the prophets amongst us would willingly choose him to be their president? They would have a lively time of it. (Laughter and applause.) If God were to grant us a new afflatus of faith, if He were to give us hundreds of young men, who earnestly believe the sacred Scriptures as a record of Divine revelation, would our first question then be, "How shall we most effectually find for these men fitting spheres for their activity?" Or would the question be in any of our churches, "Will they fill the pews, and will they make it pay?" (Hear, hear.) If we pray insincerely, God may answer our prayers by a new invasion of hirelings, "whose own the sheep are not"; but, if we, my brethren, now and always pray to this Almighty and every-present Power, God, who answers prayer, will send us men for the times. Our system, or no church system, is naught apart from inspiration—the inspiration which we find in the record of the Divine revelation, and the inspiration which burns as a flame in the breast of the individual minister of Christ. A minister amongst the Independents, who is not an inspired man, has mistaken his vocation. (Hear, hear.) May I now say one word on the methods of attracting unto the ministry the "young men of earnestness." There are several such methods. Perhaps one may be that those who have made a life-long experiment of this ministry, when other ecclesiastical courses were open to them, should bear witness to its conditions among the Independent churches. It so happens, if I may be pardoned for a personal reference, that this is my birthday, and what is much more important to me, it is the precise end of my fortieth year of ministry amongst these churches. (Applause.) Although I fear that there may be some special objection to this particular reference, because my own course has been rather exceptional, still, on that very ground, I think it possible some young men in the country who may be thinking, or not thinking, of giving themselves to this work of the ministry, might possibly be moved by the testimony of a person occupying my own position. There is a feeling abroad at Oxford and Cambridge, and elsewhere also, that if you go into our ministry, and abandon worldly prospects with that view, you are going to subject yourself to a very undesirable servitude, and that you will enjoy no real freedom. Now, from my own standpoint, if I may be permitted to bear witness, I shall gladly say to-day, after this life-long experiment, that I believe there is no church-position in this country, or in Europe, where, if a man truly desires to serve the living God and his Saviour, he may enjoy more of rational freedom than amongst the Congregational churches. (Applause.) But in trying to persuade any of these young men of "marked ability and earnestness" to enter upon this work, I would anxiously warn them against the idea that they are going to find an easy berth in it. (Hear, hear.) The true vocation of a minister of Christ is emphatically to suffer, and not least amongst the free churches. It is a glorious thing to suffer for the truth of the Lord God; and I hope the day will never come when we, as holders of the apostolic truth in doctrine and form, shall fail to find that some suffering comes upon us from our fellow-countrymen, for the sake of the Lord Jesus. It was the glory of our forefathers, that they knew that stripes for the sake of Christ shone in the dark, and so they do still. I trust the time will never come when the removal of what we call our disabilities will be the one supreme end of our existence. (Hear, hear.) I hope the time will come when the final triumph of the Liberation Society will be achieved,—(applause)—a movement which I will say in passing appears to me to have been conducted as purely as any public movement can be conducted, with human infirmity at the back of it. But even when that final triumph is achieved, you will find that there will be social disabilities remaining, and those that are born after the flesh will socially and intellectually persecute those

that are born after the Spirit. (Applause.) The young men of "marked ability" who wish to exercise the ministry of Christ apart from the condition of sacrifice, must take their wares to another market; they are not required in these churches. Here we desire to hold fellowship with the men in past ages who have suffered for the truth. I want to know where the martyrs of Jesus came from in old times? If it was the first duty of a Christian to make all truth agreeable to everyone in the world, how could there have been any martyrs? Let us be faithful now. I must speak from my own standpoint if I speak at all. There are amongst us, as in every church, two or three sections, or what the continental people call "tendencies." There is the conservative tendency, which comprises many men, some old, and some, curiously enough, quite young—(laughter)—who will not allow a single peg or pin of the tabernacle to be touched in the way of reform. These are the conservatives; who have their vocation in theology, as the Conservative party has its vocation in politics. We have, next, another party, but I believe a very small one—men of progress and movement, whose idea of movement is to build no more on the old foundations; to reject the governing authority of the sacred Scriptures, and to find the authority, as they will sometimes say, "somewhere else"—pointing within. (Laughter.) There is also a third party, a party of movement, whose idea of movement is progressive interpretation of the one authoritative revelation of God. (Applause.) To that party I myself have steadfastly endeavoured to belong, and for that party there is a home in our churches. The spirit of freedom tends towards truth and justice. Among us all ideas, all forms of thought, all schemes of belief are under ceaseless examination and proof, with a signal tendency to the survival of the fittest, and a speedy prospect of decay and death for fictions. I should like to know of how many other churches in Christendom that can be said. And as with regard to ideas, so with regard to men and their reputations. A man who is a self-seeker and a charlatan soon begins to be found out—as the Duke of Argyll said not long ago to certain "vain talkers and deceivers," "chiefly they of the circumcision"—(much laughter)—in another place. But among us a man of serious and simple purpose, who desires to forget himself and to remember his Master, to think of God and of humanity, of Christ and His Gospel, and not of the satisfaction of his own petty ambitions, who desires even if he go out of the rut not to go out of the road, will find his final recognition in their churches, will be permitted all rational freedom, and will not be excluded from substantial brotherhood. It is this which has attracted me, and I hope will attract many others, not to enlist as "free-lances," for I hate the name, but to give themselves heart and soul to this blessed service. For men with such purposes there are, I believe, no more glorious openings for the use of the best intelligence, and the pursuit of the loftiest aims, than among the churches which have been served in past times by Mr. Binney, by Mr. Martin, by Mr. Lynch, and by Dr. Raleigh, and by hundreds of men whose names are not known, who have sometimes been unfairly called, "small men," in country villages; but whose names will be, perhaps, written amongst the greatest; who have served God without renown and without repute; and who will wear a crown of glory, when all the fine things of this world have passed away. (Applause.)

Prayer, with special reference to the subject of the preceding resolution, was then offered by the Rev. J. C. HARRISON.

The Rev. C. E. B. REED: I think that while an admission is contained in the last clause of this resolution, we ought not to forget our obligations, and acknowledge the goodness of God in raising up so many men of power and earnestness in the past; and we ought also to express our indebtedness to those especially connected with our colleges, and not least to you, Mr. Chairman—(applause)—for the high and pure influences under which you and your colleagues have led many of us younger men during the time of our preparation for the ministry. At the same time, there is certainly an admission of something like a complaint in the last clause of this resolution. I do not believe the complaint is limited to ourselves. Both within and without the Established Church similar complaints may be heard. We have, however, to look at the matter as it affects ourselves, and if we look at our colleges I fear that those most intimately acquainted with their work could hardly dare to say that the class of young men applying for introduction to the ministry is improving year by year. Nor can we say that the universities, which, for more than twenty years have been opened freely to Nonconformists, are sending to our ranks any considerable supply. If, therefore, we ask what are the reasons which keep many of the most earnest of our young men from entering the ministry, there are many replies that may be offered. There are some, for example, who will say that our ministry is too exacting, and that many men of thought are deterred by the exacting nature of the work. They may reply that our churches do not adequately appreciate the position of their ministers, and do not provide sufficient means for their support. But I think we have to go deeper than that, and to ask

whether there has been in our midst a sufficient exaltation of the glory of the Christian ministry. Only think of the advantages it supplies men for communion with God; for coming upon the most sacred side of men's natures, and coming to them in their tenderest and softest moods; for doing a work which cannot be put in comparison with other works that are done among men, because there can be no power on earth that is comparable with swaying one's fellow men and leading them on to a nobler and more godly life. And truly in the Christian ministry the opportunity is given for walking, as nearly as mortal man may walk, in the footsteps of the Redeemer Himself. And when we take the larger aspects of the work, how all thoughts about social inferiority and pecuniary disadvantages fade from the view. I am sure there are many young ministers here who would joyfully attest that when they have been able to be faithful to their work, they have felt a joy in that work which far outweighed any of its disadvantages or hardships, and I know that there are old ministers amongst us here to-day who would say that if they had their time over again, rather than go into the walks of commerce, noble as those may be, they would consecrate themselves afresh to this work, they would say that the sufferings of the work are not worthy to be compared with the glory and the happiness that there is in it. If, therefore, we desire to act in the spirit of the latter part of this resolution, there are many things we may do. We may, for example, pray with all our hearts for a greater settlement of belief amongst our churches, that the more thoughtful of our young men may not merely face the responsibility of believing in the Lord Jesus Christ, but may face the graver responsibility of telling other men what they believe, and inducing them also to accept their faith. We need to pray and to strive for every legitimate element of college reform, so that our colleges may become more suitable for the class of young men that we desire to call within their walls. We may desire that our churches should, in a more liberal way, support their ministers, so that they may relieve them of many gnawing anxieties, and enable them to have the luxury of giving as well as living, and also to educate their children in the style befitting their tastes and feelings. And, most of all, need we to hold up the character of the Christian ministry; and if only a voice could go forth from this assembly to our homes, to our churches, to our ministers and parents, that would lead them to place more value upon this work, and to set before their children and their young people as the noblest object of ambition that they should devote themselves to the direct ministry of His church, then this subject would not in vain have been brought before this meeting. We thank God that it is not simply the men of marked ability that are capable of doing the work; at the same time, we do want the earnestness blended with the marked ability. In these days we must have teachers, who at least are abreast of their people, if, indeed, they ought not to be ahead of them. We want men in our pulpits who shall, like the oak, be firmly rooted and solid at the centre, and yet shall in their extreme leaves respond to all the winds of heaven, and shall have sympathy with currents of strong inquiry among the people. We desire that this class of people shall be more and more gathered into the ranks of our ministry. We rejoice in all those who have nobly done their work, and earnestly pray that God in His great mercy will raise up many who will be the glory and help and stability of our free churches for many generations. (Applause.)

The Rev. ROBERT GRAIG, of Manchester: I feel that this subject requires the attention of this great assembly, and that it deserves the attention of Christian parents who are here present. This question has to do with the atmosphere of Christian homes. Listening to the remarks of our chairman and Mr. Conder, I confess I somewhat share in the fear that too much attention has been given of late to pride in scholarship. Not that there is too much scholarship, or that we could do without what we possess; but we must recognise the fact that there is a variety of inspiration. Undoubtedly for the extension of the doctrines of Jesus Christ we need speakers, and not simply speakers, but we need men endowed with the power of the Holy Ghost. We cannot expect to have men who will care for the souls of other men unless they believe that our Father in heaven has cared for their own souls, and that Jesus Christ has really died for our sins according to the Scriptures. We need to have strong faith in the first principles of Christianity, and this must be clearly developed in Christian homes. I would say to Christian mothers that you can by the influence you exert upon your sons so exalt the Christian ministry that they will consider it the noblest profession in God's world. On the other hand, I fear the spirit of undervaluing the work of the ministry is now beginning to make itself manifest in the lack of men to follow in the footsteps of those men of whom we have heard to-day. There is, perhaps, need for confession of sin on the part of office-bearers and Christians of the Congregational body, because they have not given that respect to a minister of the Gospel which as a minister of the Gospel he ought, at all times, to have. He may not have the

same advantages in training as other men who stand united with him in similar work, but if he be a faithful servant of Jesus Christ, although his culture may not be equal to that of some of the gentlemen whom he may know, although his income may be very far deficient of what the churches might easily make it, if he still be a faithful servant of the Lord Jesus Christ, he ought to be honoured as such; and I believe nothing would promote the devotion of men to the service of Christ more than this manifest sentiment in the Church of Christ throughout England. I had the honour of being brought up in the North, and there is a national feeling throughout Scotland, a sentiment of respect, for the ministers of the Gospel as such which is not so largely developed in the churches of England. I have no cause to speak for myself; I speak for younger men. I wish to see the noblest, the best men that can be got, devoting themselves to the service of Jesus Christ, and I call upon Christian office-bearers and Christian parents so to exalt the work of the Christian ministry that they shall esteem it to be a high and honourable position, even in the highest and most exalted families of the land, to devote their best sons to the work of the Christian ministry. (Applause.)

The resolution was put to the assembly and unanimously adopted.

INTRODUCTION OF DELEGATES.

The Rev. A. HANNAY: We have received letters from the Congregational Union of Victoria, accrediting the Rev. W. Lawrence, of Melbourne, and the Rev. Thomas Jones as their representatives to our assembly. Mr. Lawrence is present, and will now address you.

The Rev. W. H. LAWRENCE (who was heartily received) said: I feel myself, Mr. Chairman, but a poor representative of the Rev. Thomas Jones, but I have been, as your secretary has informed you, accredited to this assembly; and if you will permit me, I will try and say a few words. In the name of the Congregational Union and Mission of Victoria, permit me this morning to do two things: first of all to thank you for the welcome which I am sure was given to me because of my representative character—it could have been nothing else; and, secondly, to convey to you the affectionate brotherly greetings of one of the smallest of your Unions. I am commissioned this morning to say to the brethren here, all the churches of our faith and order in Victoria desire to greet you. (Applause.) Permit me to say also that amongst the many and bright anticipations that I have had in connection with this visit to grand old England, after an absence of nearly twenty years, not the least was the joy of being present at one of these annual gatherings. In common with others on our side of the world, I have regularly read the accounts of your meetings. The inspiration that was to be gathered from them has done us all good, and I confess I have often wished to be among you. But I must say this: that when from my seat this morning I looked around at this august assembly, I would much rather that it had not been my lot to speak. However, brethren, I am here, and here to say, though a Colonial, right loyally, "God bless old England"—(applause)—and as loyally to say, God bless and prosper yet more abundantly the churches of my fatherland! I am sure you will believe me when I tell you that we are as deeply interested in the work that you are doing for the Master at home, as you are in the work that we are trying to do for Him abroad. And have we not out there right good reason for being interested in your work? Why, we look to you for aid and stimulus, and very gratefully do I this morning, as representing the Congregational Union and Mission of Victoria, acknowledge that both have been received. We have not looked in vain. We endeavour to copy your example so far as it can be copied under new conditions of life, and we have often been enabled to do our work amidst difficulties that are inseparable from a new country by the way you have spoken to us in your assemblies, in your literature, and in other ways, as well as the way that you have helped us to do our mission work. For all this, then, and for much more that I cannot now name, in the name of the churches of that distant colony of Victoria, I beg now to thank you. In the few minutes your secretary has given me, I can give you but the mere outline of what we are doing in that fair young land of the south. You know very well that the Australian continent is divided into five distinct and independent colonies, of which Victoria, territorially considered, is by far the least. Victoria has but an area of some 88,000 square miles, that is, it is a little smaller than Great Britain. New South Wales, however, has a colony of 310,000 square miles, Queensland has some 700,000 square miles, South Australia 900,000 square miles, while Western Australia has over 1,000,000, so that Victoria occupies about one-thirty third part of the great Australian continent. But if we are the least in the number of square miles, we are the greatest in the number of

souls. In round numbers the population of Australia may be stated at 2,000,000, out of which Victoria has 900,000. Visitors from your own land express great surprise, when they come among us, at the progress we have made in so short a time, for be it remembered that the speaker saw the man buried who put up the first tent at Melbourne. This progress strikes visitors most on coming to Melbourne, the place where one quarter of the whole of our population is to be found. Let me, therefore, in a few minutes, first of all, tell you what our denomination is doing in the city of Melbourne. Twenty years ago we had only three buildings worth calling churches, now we have goodly, spacious, and well-proportioned buildings all round Melbourne and its suburbs. We have succeeded amidst great difficulties in putting up commodious and even ornate churches all round the city, and what we have done in Melbourne has been done more or less successfully in all the great centres of population. We have some forty-eight ministers preaching in about ninety-three places—not all churches, some of them only rooms—and ministering to about 16,000 souls. Our Union in Victoria is for mission work as well as for the cultivation of brotherly affection and intercourse, for whilst we think it right to pay the most attention to towns and cities, we do not altogether neglect the sparsely populated districts. Our principle of operation is this—we send our agents to districts where no Gospel ordinances exist, and we do so on the distinct understanding that those to whom they minister shall do all they can to support them. And that which is lacking in their gifts we supply out of our general fund. As churches are formed, we, as a central committee, do all we can to encourage them to become self-supporting. We have a number of these agents at work in different parts of the colony, and if our funds were sufficient, we could easily place a great many more. I want it to go forth from this assembly that there are sons and daughters of Britain living in our midst in outlying districts deprived of all religious ministrations, and we cannot overtake the demand for labourers. Why? Because infant churches—and our churches are all infant churches—have their immediate local wants that hamper them considerably. It must not be forgotten that all our churches are in the true sense of the word mission churches. We are working for the future, we are but pioneering, doing labour for the generations to follow. No doubt those who come after us will have their own special need, but they will find, at all events, that the foundations of our denominational structure have been firmly and broadly laid. We have fifty-nine Sunday-schools at work, taught by 790 teachers, and about 6,000 scholars. We have also our Congregational college with its staff of professors. We have our Ministers' Provident Fund to provide annuities for aged and infirm ministers; we have our building associations to enable our mission stations to put up churches in new districts; and we have our auxiliary to the London Missionary Society. In the matter of denominational literature we have a monthly issue of the *Victorian Independent*, and we put forth the Congregational Year-book of Victoria, and give it to our churches for sixpence. (Laughter.) Thus, I have given you a few facts from which you may form some idea of our position and work. I think I hear you say, and if so, you say truly, that we are but a little folk among the churches of the land—so little that we need all the aid and all the encouragement that you, in the land which we and our children call home, are able to give us. We have no State Church in our midst, and consequently we do not use the word "Dissenter" there—it is altogether out of place. There used to be, however, an annual grant from the State Exchequer of £50,000, divided amongst the denominations according to their numerical strength. Some there were, and they belonged chiefly to our body, who fought against this until it was removed from our statute book—(applause)—and when it was on the statute-book we would not take our share of the money. (Hear, hear.) Neither would we have land as others did to build churches and schools and ministers' houses. Consequently we are being outstripped in the race. We are not, however, disheartened. God helping us, we mean to stand to our principles, and to scatter those principles, as He shall help us, in the colony. We are sanguine enough to anticipate the time when there will be one mighty empire in Australia. Some of us look forward to the day when there will be not five distinct governments, but one general government. Because we believe that our principles are laid upon the lines of the New Testament, and because we believe that they are exactly suited to the free institutions which we have taken with us and are planting there, and because we believe that they are well calculated both to conserve and develop the best interests, temporal and spiritual, of the young empire—an empire being formed of sons, daughters, relatives, and friends of nearly every British household—because we believe all this, we will, by God's aid, endeavour to make the little one a thousand. And now I ask you, in the name of my brethren out there, to give your prayers, your sympathy, and your aid in our behalf. (Applause.)

CHURCH-AID AND HOME MISSIONARY SOCIETY.

Rev. WILLIAM HEWGILL, M.A., of Farnworth, moved:—

That in the judgment of the assembly, the usefulness and extension of Congregationalism in England, especially in those parts of the country where the provision for the spiritual wants of the people is most unsatisfactory, are largely dependent upon the prosperity of the Congregational Church-Aid and Home Missionary Society, and it therefore earnestly recommends that auxiliaries of that society be formed in every congregation, and that in all considerable centres of population there be district organisations to promote its interests by diffusing information and collecting funds.

He said: The resolution is so thoroughly excellent in itself, it contains, in my judgment, in the fewest possible words, all that needs to be said on this subject, that I hardly think it necessary that I should take up any of your time by making a speech this morning. We cannot but remember discussions that took place within this building, when our enthusiasm was kindled, and our minds and hearts were stirred in connection with this great subject, and we need only refer to the records of our past proceedings to feel that this resolution is justified, and that record is in itself a sufficient speech on its behalf. We resolved that the Church-Aid Society not only ought to be, but that it should be. We did not resolve that it had come into existence a perfect institution, that in every feature and form of its organisation it should be what we should like it to be—we have yet to perfect that which we created. I would not, however, have you think that this Church-Aid Society is a weak and sickly thing; I believe that we may all be thoroughly satisfied with its present state of health and growth. During the past year it aided no less than 514 of our churches, making grants amounting to nearly £29,000, and for the present year grants have been made of nearly £33,000—a sum in excess of what was granted to those churches by the Home Missionary Society, and by all our County Associations in the year 1878 by something considerable—over £7,000. (Applause.) It may be satisfactory to this assembly to know that the average pastoral income has been raised in no less than sixteen counties. I trust we shall go on in our work with such energy and with such earnestness, that in all the counties we may be able to say that the average has been raised by a very considerable amount. The preamble of the resolution has been conceded by our previous decisions, and I feel assured that none of us can believe that a feeble society struggling with adversity, and with want of funds, would at all help the usefulness of our Congregationalism in the districts referred to. If we are content with a Church-Aid Society that is short of funds, and that is continually appealing to our churches and officers for greater supplies of funds, then I think we may as well give up the battle at once. We must have a thoroughly efficient and a thoroughly well-supported society to do this work. Is such your will, may I be permitted to ask? Do you wish that any of those parts of England which at the present time are still marked blue on the map should remain without intelligent, earnest numerous witnesses for the spirituality of the Gospel of Jesus Christ? I feel quite sure that this is not the wish of any of us; but rather our desire is that in every one of those parts of the country there should be more than there are now of such witnesses as we rejoice to know are labouring there, and have helped in some considerable measure to the great and glorious victory over which we have recently been rejoicing. You cannot but believe, after what you have seen in the last few weeks, that Congregationalism is a great power in England, and you must desire that that power shall be extended. With such a wish in our hearts what is it that we can do? We are going to pass a resolution of a recommendatory character. I trust that no minister, no deacon, no delegate connected with this assembly, when he goes home, after holding up his hand in favour of this resolution, will contract himself out of it, and say, "I have nothing at all to do with this, and my church has nothing at all to do with it." Brethren, the resolution recommends that we shall form Congregational auxiliaries, and I do not know how we can do that except that in every congregation we shall have an auxiliary to the Church-Aid and Home Missionary Society on the plan and scale of the London Missionaries' Auxiliaries. We may do it in two ways. I believe that in Highbury Chapel, Bristol, they have a most excellent auxiliary to the London Missionary Society, and that is carried on mainly by the young ladies of the congregation, who go out collecting the subscriptions of members, and hold a monthly meeting for the purpose of reporting what they have done and of encouraging one another in their work. I know another church where an earnest young man has been persuaded to take up this matter, and every member of the church has been canvassed and induced to become a member of the Church-Aid Auxiliary, a subscription of not less than a shilling being expected, and most cheerfully paid by every member. I believe in some churches in place of subscriptions there is a large general collection, and the

gentleman who puts in £50 and the poor man who only puts in his sixpence contribute alike to the general collection. We may all adopt these plans, and this resolution expresses the desire that in every one of our congregations there shall be an auxiliary of this kind. I do not raise the question as to whether collections or subscriptions are best. My own judgment is that we need both, and that we need that both shall be better worked than they have been. I am quite sure, speaking on behalf of my own county, that if we could only succeed in having such auxiliaries in every congregation, instead of raising, perhaps, some £4,000 a-year, we should very easily be able to raise £10,000 or £12,000. I think I may venture to say that we have at least twelve gentlemen in our county who could very easily, judging by the scale by which they regulate their expenditure in other things, contribute at least £100 a-year to the funds of this society, and there are large numbers who might graduate in smaller sums until we came down to the great bulk of our 24,000 members, and with very great ease, I am sure, we should be able to raise in that county at least £10,000, and in other counties very much the same thing might be done. We are also asked to recommend that there shall be distinct auxiliaries, formed, I suppose, on the same plan, covering the same ground, and working in very much the same way as the District Auxiliary to the London Missionary Society. In Lancashire there are fourteen auxiliaries of the London Missionary Society. There ought to be as many to the Church-Aid Society, and I dare say in a little while we shall possibly be able to count as many as that. We have made a beginning, and a promising one. In Yorkshire there are thirteen such auxiliaries, and I see no reason why they should not have side by side thirteen auxiliaries to our society; and were that the case I am sure our friends, especially in the West Riding, would find it very easy, not only to do the work they have to do in that division of the county, but also in the East and the North Riding, and to contribute some help to the other parts of the country. By the formation of these district auxiliaries, holding their annual meetings, preaching their sermons simultaneously, much more information might be diffused amongst our churches than is at present the case; the work we have to do would be better divided, and it would be more easily done. A larger number of workers would be engaged, and in that way we should enlist a far larger amount of sympathy on behalf of the work itself, and on behalf of our brethren in country districts; and more funds, which is one great object of this resolution, would be raised for the carrying on of the work which we all desire to see done. (Hear, hear.)

Rev. J. MARSDEN, B.A., Taunton: Our friends will remember we established this Church-Aid Society for three purposes—one that we might gain fuller information concerning our work throughout the whole country; next that, if possible, we might get more uniformity of action in various branches of our church life; and, thirdly, that we might raise larger sums to enable us to do a greater amount of good in the country than hitherto we had done, and to pay better incomes to our ministers. I think that these objects have been gained in some degree. We certainly know a good deal more about our denomination throughout the whole country than we did a few years ago, and we are now introducing lines of united action as rapidly as our jealousy of centralisation will permit, and I think you will at once acknowledge that we are in one sense at least increasing the income at our disposal for helping pastors and for increasing the efficiency of our agency in the country. Some £8,000 more is raised and devoted to this purpose than was done about three years ago. But we then set out with the idea of obtaining £100,000 every year, and from what we see of the needs of our country and the claims put forth upon us who are Congregationalists, I think we cannot do less. Now we are raising only about £32,000. Let me in order that we may endeavour to bring our responsibility home in some degree just state that on an average in order to raise £100,000 we require at least 10s. per church member throughout the whole of our denomination. We cannot expect, perhaps, that the weak churches will be able to do this; but on the principle of the strong helping the weak, and of the rich helping the poor, we may, perhaps, expect that the strong and the rich will contribute something like 15s. a member, and then the poor must aim at raising at least 5s. per member on the average. I have said that 1s. per member means £10,000 for our funds. If, then, we are only receiving £30,000, we are only raising at most 3s. a member throughout the whole of our denomination, and you will see that there is very much to be done. I think North Staffordshire has contributed at the rate of some 8s. 6d. per member during the past year. London gives about 3s., or rather less, while there are some of the counties so exceedingly weak, that they only contribute 1s. 6d. per member. The county to which I have the honour to belong, though very small and very poor, has raised a little over 5s. a member, and has done that not by any spurt, but for many years. You must remember, when we speak of Somerset, we do not include Bath, Frome,

Cliveden, or Weston-super-Mare. Our population is only about 330,000, and a larger population by 50,000 than this is found in Birmingham alone. It may be said we are indebted to our organisation for the amount we have raised. It is not because we have larger wealth, or are better disposed to give than they are in any other parts of the country; it is simply from the methods which have been adopted by the executive in past years. We have kept very distinct our organisation for purely evangelistic work from the organisation for helping weak churches and pastors. The consequence has been that we have had two collections from each congregation, and two lines of subscriptions, and therefore have been able to raise double the amount which would have been raised if we had had only one organisation. But when the Church-Aid Society was established, the executive thought we must do still more. They felt that every church must be visited, and so deputations were formed, and the various churches visited. The deputies met first of all the principal members of the congregation at tea, when the matter was thoroughly discussed, and it was agreed to form an auxiliary; a secretary and treasurer were appointed, and three or four ladies were selected as district collectors. A public meeting was afterwards held, and the result in the case of one church was that having previously given some £32 per annum for Church-Aid purposes, it now gives £65. At the request of the pastor, a member of the deputation gave up a day in order to go round with the collectors, and that produced at least £7 per annum in increased subscriptions. Another church of old standing felt that they could not introduce the subscription list, but they could give two collections, introducing the box into the Sunday-schools and use new year's cards, and the church only numbering some thirty-five members, the building itself not holding more than 150 people, gave for church-aid purposes £7 15s. last year. (Hear, hear.)

The resolution was unanimously adopted.

THE GENERAL ELECTION.

The Rev. ENOCH MELLOR, D.D., of Halifax, moved the following resolution:—

That the Assembly, having felt constrained, once and again, to condemn the foreign policy of the late Government as dishonourable and unrighteous, and to censure its reactionary tendencies in domestic politics, specially in regard to questions connected with education and religion, rejoices in the results of the recent General Election. The Assembly regards the verdict of the constituencies as conclusive evidence that the country not only disapproves, but resents the use which has lately been made of English power in European diplomacy, and in the aggressive wars waged in India and South Africa, and gratefully recognises the complete harmony of that verdict with the repeated and uniform testimony borne by the Congregational Union, in common with other Nonconformist bodies. The Assembly records its satisfaction that there are, in the new Parliament so many members, including a considerable number of Congregationalists, who are intelligent and consistent advocates of religious equality; and, while heartily approving of the reserve maintained by Nonconformists at the late election in regard to their peculiar questions, it expresses the hope that the new Parliament will promptly grant the redress of the grievances of which Nonconformists have hitherto in vain complained, and that substantial progress will be made towards just and sound legislation on all questions affecting religion and the churches. The Assembly further hails with inexpressible satisfaction the recall of the Right Honourable W. Ewart Gladstone to the office of Prime Minister. The overwhelming majority of Liberal members returned to the House of Commons was, under God, whose hand the Assembly desires devoutly to acknowledge, the response of the nation to Mr. Gladstone's appeal to its conscience; and the Assembly accepts his accession to power as a guarantee of a new legislative and administrative era, in which, alike at home and abroad, the authority and influence of the English Government will be found on the side of liberty, righteousness, and peace.

He said: I stand here this morning not because I have chosen the position, but because, in the letter which Mr. Hannay sent me, he said that the voice of a man from the West Riding could speak with some degree of good grace on the resolution before us. I am not at all astonished that he came North for a man for this purpose. (Laughter and applause.) He would have been all right if he had gone far West—(hear, hear)—or if he had gone to our Welsh brethren—(applause)—and he would have been all right if he had gone still further North. You know that he is a Scot, and, clannish as the Scots generally are, I suppose he exercised a self-denying ordinance on this occasion, and thought that he would stop half way between London and Scotland. There would have been very great propriety in bringing a man from Scotland for this purpose, for the whole number which the Jingoes have been able to send up from Scotland as representatives to the Commons House of Parliament is the sacred number of seven. They all might have been brought, you see, in the compartment of a first-class carriage, if one had sat on the arm. (Laughter.) And it is also a curious circumstance that all the Jingoes which Yorkshire has been able to send make the

same blessed sum—the number of seven. From the West Riding we have had the good fortune to send only two, and one of these could hardly help going, for he was a minority member. Now you know that fair weather cometh from the North; it is not always believed, but I suppose it was so at the time that that was written; but, certainly, there has been fair political weather sent down to the South from the North on this occasion, which has swept away a miasma that was softening and rotting the moral and political tone of this nation. I was convinced that a majority would be given to the Liberals, though I must confess that I have been splendidly disappointed with regard to the size of the majority. Friends further South assured me that if I lived nearer the source of illumination—(laughter)—and was only able to put my hand on the pulse of this great nation where it can be found—namely, in London—I should then discover that Lord Beaconsfield would be returned to power, in consequence of an appeal, with even a larger majority than before. I ventured to dispute it, and now that the appeal has been made, and the country has responded in favour of Liberalism, which meant all along Mr. Gladstone—(loud applause)—I really begin to think that the poor, parochial, provincial men in the North somehow are able to get at the pulse of the nation, and that sometimes the most flaccid and obscure provincialism can be found within the sound of Bow bells. Oh, yes, you were asked, did you ever read the *Times*, did one ever read the *Daily Telegraph*, did one ever read the *Morning Post*, did one ever read the evening *Pall Mall*, did one ever read the *Globe*, and so on? Well, yes, one did read them, and, therefore, did not believe in them. (Laughter.) And one heard, also, a great deal about the music-halls being thronged, night after night; and about high laudations, and songs sung in favour of Lord Beaconsfield, and insults unknown, and, until this time, at least, inconceivable, against Mr. Gladstone. One heard of these things. And when one saw that this Bacchanalian and Theban enthusiasm was cast upon the side of Lord Beaconsfield, we knew that he was doomed, and his policy too. (Applause.) It has been a most delightful amusement since the election to watch the philosophers who have been at work writing the leading articles for our various journals. (Laughter.) There never was such a number of philosophers at one time discussing one question, and it is marvellous what different conclusions they have reached. One philosopher says that this grand revolution, or this bloodless revolution, is owing entirely to the ignorance and fickleness of the masses. You need go no further afield; and yet this same gentleman told us in 1874 that it was a confirmation of the policy of Lord Beaconsfield in lowering the franchise that he had been able to tap a stratum of the British people who had got sound heads and sound hearts, and who knew who would be their best leaders. Now we are told that this great change is due to the ignorance and fickleness of the people. Well, it is a melancholy fact, if it be so, that within the space of six years the moral character of the people should have undergone such a wonderful metamorphosis! To whom is it due? It is not a creditable thing—at least to Jingo rule. Then some said that if they would have only adopted a little free-trade, a little reciprocity, the Ministry would have been saved. Others have found the cause in bad harvests. Others see the cause in the resolute High-Church combination against Lord Beaconsfield for passing the Public Worship Regulation Bill; they said they would serve him out at the next election, and they have. Another has ventured to suggest that after all there may be some truth in the remark that there has been a little neglect of home legislation. (Laughter.) Another sees, as the sole reason for it, the energetic caprice of political Dissenters, who are nothing but political. The *Times*, as usual, is right—I mean the London *Times*. (Laughter.) It is right because it has assigned all conceivable reasons, and therefore it is likely to have the true one among them. (Laughter.) Many reasons have the *Times* assigned on different days. (Laughter.) Now one and then another, all of them unlike, and many of them perfectly contradictory. Now this is not at all an unusual thing; but, unfortunately, it does not support well the credit of the *Times*, which now is not even a good guide-post for political wayfarers; not even that; it is not a good weathercock—(laughter)—it did not tell us which way the wind blew; it told us it blew the other way, and almost to the very day of the first election, it most solemnly warned the Liberals of this country against pursuing a course of conduct with regard to the foreign policy of Lord Beaconsfield which would return him to power with a more formidable authority than was ever wielded by British statesmen; and in the course of a few days after that, this same *Times* could say, "The tide has set strongly against Lord Beaconsfield." (Laughter.) On the following day it said, "The tide is still flowing in the same direction." (Laughter.) Now, I should suppose that the *Times* has at length come almost to believe that it is not quite infallible; the nation long ago not almost, but altogether believed that it was very far from infallible. Need we go very far, after all, in order to find the reason

for this—this grand overthrow of the Jingo Government? We can easily go too deep for a reason. Men used to go to the stars in order to explain their fortunes and misfortunes, when they might have found their reasons around their own hearth; and so men have gone to the height and to the depth to find reasons for this overthrow. The reason is simply to be expressed in one sentence—its own policy has been its overthrow; that, and nothing else. Its foreign policy has been its overthrow, for it never had any other. It was the foreign policy which the *Times* vindicated, and it was the foreign policy upon which an appeal was made to the country. It is this appeal, on the ground of the foreign policy which the country has responded to, and on the ground of this appeal it has discarded Lord Beaconsfield, and flung him from power for ever. (Loud applause.)

"O, how wretched

Is that poor man that hangs on princes' favours! There is, betwixt that smile we would aspire to, That sweet aspect of princes, and their ruin, More pangs and fears than wars or women have. And when he falls, he falls like Lucifer, Never to hope again."

The accession of Lord Beaconsfield to power was intended to indicate a new departure in the government of this country. His imagination was not satisfied; he has always had a powerful imagination. (Laughter.) He has been very much like the Irishman's horse, which went faster in imagination than in reality. (Laughter.) The regular ongoing of our foreign policy, bringing with it simply its great blessings of peace, prosperity, and goodwill, was not enough to satisfy him; he must have a policy which had more imagination in it. He is essentially a dramatist, and he has proved a dramatist. Now he has given us a farce, and then he has given us tragedy, and many of them in Zululand and in Afghanistan—(hear, hear)—and no thanks to him if we have not a heavier and more bloody tragedy, not a conflict, throat to throat and hand to hand, with Russia; and that he might carry on this new policy with imagination in it, because, having imported fancy into politics and politics into novels, he thought it was right also to import the novel spirit into politics, so he prepared for himself a few aphorisms. One fairly filled his mouth—you remember it. There was such an amount of literary groping immediately, in order to dig up the thing where it had come from. Some said from Sallust and some from Tacitus. One said it was an invention, and some said it was combination. Some said they did not know whether he had found it or not. You remember "*Imperium et Libertas*." A more laughable combination of terms and ideas has never been put together by any statesman. The *Imperia* of this world have never gone in for *Libertas*; and *Libertas* has never in the long run flourished under the *Imperia* of this world. A man with a loftier conception of government might have made a much happier combination of terms than these. He might have said, and this would have been quite enough, I think, to excite the imagination of Lord Beaconsfield, "*Veritas et Libertas*," quite another thing; "*Justitia et Libertas*," "*Honor et Libertas*," for, in our world, truth and justice and honour and liberty have been combined again and again. But "*Imperium et Libertas*" have proved to be enemies to each other; empire having swallowed liberty a hundred times, as it will do it a hundred times again. (Applause.) And then he had got another aphorism that glittered quite as much as this, "Nations are governed by monarchs and statesmen." If it were true, it would be nothing at all to the point, so far as his case is concerned—(laughter and applause)—for while it is perfectly true that the Queen is monarch, and long may she live—(applause)—it is not at all true that Lord Beaconsfield is a statesman. So, if an empire is to be governed by monarchs and statesmen, he has not quit office a day too soon. But he is not a statesman; he is a phrase-monger—(laughter); he is a schemer; he is a kind of political necromancer; but he is not a politician, and he never can be a politician. I do not like the phrase; it is unwholesome and unsavoury. Distant be the day when our country shall have its mind familiarised with a Wolsey, a Metternich, a Talleyrand, yes, or even a Bismarck. (Applause.) I have as little faith in that man, as I have in any living statesman. (Hear, hear.) I never can forget having been in Denmark immediately after the war, and seeing that suffering people. I have not forgotten the solemn pledge that was made by Prussia to restore to Denmark the north of Schleswig; and when the time came for the fulfilment of the pledge, they evaded their promise. It was an atrocious falsehood, and will remain so to the end of time. And I will tell you another thing which has led to the dislodgement from power of Lord Beaconsfield and his party. It is secrecy. (Hear, hear.) We all of us feel that if we are to have an encounter with any one, we should like to see him. We do not like a snake in the grass that may spring upon us at any moment. If we can see our enemy, we feel that we have a better chance of dealing with him; and what is one's personal feeling, I think, is the natural feeling and genius of our nation. Let us know the danger that is before us, and we will be ready for it. One reason, therefore, why we rejoice that Lord Beaconsfield has been thrust from

power, is that every step in his policy was a secret step. It was a Cabinet that held its *adances*—(laughter)—in a darkened cabinet. The lights had to be put out, and then you heard trumpets, and drums, and tambourines—(laughter)—and you saw a wonderful flitting, glistening light, that instead of illuminating you, bewildered you more than ever. That has been the manner in which they have treated this nation. First, we were informed that everything was quite settled between us and every other Power; that there was no danger in the wind at all; and then the members went home to their holiday, and the following morning it was announced that the Indian troops were to be brought over to Malta. Then you remember that Lord Beaconsfield was going to Berlin for the purpose of acting the part of the good "old English gentleman, all of the olden time"—(laughter)—and never did Lord Beaconsfield so commend himself to my sympathy and confidence as then. Strong Liberal as I am, I believed he was doing the right thing. I never did accord to Russia the right to make what arrangement she chose with Turkey. She was dealing with treaties which had had the sanction of other nations; and the alteration of those treaties required the sanction of other nations. And when Lord Beaconsfield stated this, and Lord Salisbury, I said: "Liberal though I am, I go in for that policy. Let us have everything settled above board"—just then when we were on tip-toe of expectation as to what would come of this little bit of honest English dealing, lo and behold! poor Marvin lets out the secret, that this wonderful man, so true, so genuine, had been preparing quietly, unknown to every one—unknown, so far as we know, to Bismarck or to Austria—a secret treaty with the very Power that he condemned for having made the treaty—namely, Russia. (Applause.) And then Cyprus was taken in the same quiet fashion, we knowing nothing of it until it was exploded upon us like a bombshell. This is the manner in which we have been treated. Your vote and mine have been of no value during these times; our names have been upon the list, but they have only been upon the list. We have felt strongly, we have spoken strongly, we have written strongly; it amounted to nothing. The country was governed by monarchy and this statesman; and whatever we said, the reply to us was, "The House is sitting, we have our majority, and it gives us its support." But your vote and mine amounted to nothing then. The country, however, will stand it no longer. We claim to resume our power, and to have our voice, and it is in the exercise of that power and in the utterance of that voice that the downfall of Lord Beaconsfield has been found. There is not a heart in this assembly that has not been wounded, and has not bled again and again during the last two years, as we have heard day by day the insults and the obloquy which have been poured upon that noblest name in our history. (Applause.) One could not travel anywhere without hearing most flippant language used against Mr. Gladstone. I was in Scotland last autumn, and in an hotel I met a gentleman who was a Conservative. There was an election just at that time in the City, and I said to him, "You seem to be in a state of great excitement," for several Conservatives were coming to the hotel. He said, "We are." "What is the matter?" "We have an election." And one of them told me, "I am a Conservative, but I could vote for the other man. He is a very good man, indeed; in fact, he is just as good as the other, but he is of the wrong politics. It would never do to have that man Gladstone in." "Why?" said I. "Well," he said, "it would never do; the fact is, I hear he has got softening of the brain." (Laughter.) That was not the first time that I had heard that he had softening of the brain; he has had everything. (Laughter.) There is nothing they could invent that they have not invented—nothing that they could invent that they have not invented. They have followed him home, they have insulted him in the lobby of the House of Commons; and then when he has got to the home which ought to be the sanctuary and peace-place of every one of us, they have insulted him there, breaking his windows, and even putting his life in peril. This is the manner in which Mr. Gladstone has been treated. His brain was softening! I said, "Indeed, I am sorry to hear that." "Yes," he said, "I believe it is a serious thing." I said, "Very." (Laughter.) I said, "I know something about softening of the brain; I have read a good deal about it, and about obscure diseases of the brain." "Oh," he says, "then perhaps you know." I said, "Has Mr. Gladstone begun to exhibit any faltering in his speech? That is one sign." (Laughter and applause.) "Well, no; he did not think he had." (Laughter.) I said, "Does his writing show that there is any lapse of memory?" "No," he says, "I am not aware that it does." I said, "Does he indicate in his walking a general uncertainty, so that he goes a few yards forwards, and then stops and turns a few yards back?" "No, I am not aware that he does." I said, "Do you know of any symptom that he has a softening of the brain?" "No," he said, "I have heard it again and again, but of course I do not know it of my own knowledge." I said, "Excuse me, it is a very serious thing to

spread a report like that about any man, and especially about a man like Mr. Gladstone; and," I said, "I can assure you that though his brain may be softening—and on that I give no judgment at all—he has got as much hard brain left as would furnish a whole Jingo Cabinet—(laughter and applause)—and judging from what they have done, he does not want much for that." Well, underneath all this conflict that we have had, our heart has been Gladstone's. (Hear, hear.) Mr. Rogers stated at Cardiff, in language which I thoroughly upheld, that if the Liberal party intended to get into power again, the man who must unfurl the standard and lead the hosts was Mr. Gladstone; and you said, Amen. He has been the man. His fight in Midlothian itself would make an epic, if we had a man living that could grasp the whole issues of the case, and render the issues in fitting verse. But the whole of this grand election has been an epic. He has won the day, and I trust that no honour is reserved for him but that which he himself covets—the honour of placing upon the Statute Book yet other laws like those he has hitherto inscribed, that shall advance the intellectual, moral, and political interests of this people. I never wish to see him severed from the people. (Applause.) William Ewart Gladstone is the name of power, of music, with which he has lived, and with which I trust he will die. And while others may receive coronets, that glisten with their various gems, it will be enough for him that he is crowned with the honest and enthusiastic praises of a grateful people. (Loud applause.)

Mr. J. CARVELL WILLIAMS: The resolution which I second celebrates, I think, in a becoming way, not only a great political but a great moral triumph. Not in any Pharisaic spirit, but with good and honest hearts, I think we may to-day thank God that this has not been a victory of the beer-barrel or of the long purse—(hear, hear)—or of riot and bloodshed; but that we have honourably earned our victory, and that it has been the result of an appeal to the mind and to the conscience of the British people. Nor has this victory been the result of a sudden explosion of feeling. If the mills of God have ground hard, they have also ground slowly, for there never was a General Election anticipated with so much feverish activity, or prepared for with so much patient care as that which has just happened; and I think it right to-day to say, while we are rejoicing in the attitude which Nonconformists have taken in relation to this great electoral contest, that the acknowledgments of the nation are due to the Liberal leaders, not merely for the intellectual, but for the moral force which they have thrown into this contest; and in saying that, of course I accord the highest meed of praise to the most illustrious of them all. (Cheers.) There is one point referred to in this resolution which is very suggestive. It is this—that the verdict which has just been pronounced by the constituencies upon the policy of the late Government, only justified the judgment which had previously been pronounced by Nonconformists. (Hear, hear.) I advert to that fact because there are critics among us who seem to regard Nonconformists as mere hucksters in the political market; men who render so much service to-day, that they exact so much payment to-morrow. Well, it is very flattering for Nonconformists to be the subject of so much speculative criticism; but the criticism would be more agreeable if it were more accurate. These men who talk so freely about us, do not even yet understand us. They have either never read our history, or they have read it to very little purpose. Why, the electoral action of Nonconformists during the last three years has been strictly in accord with all their political traditions. In days gone by, were they other than disinterested when they struck off the shackle of the slave? Protestant Nonconformists, at least, were disinterested when they threw themselves into the struggle for Roman Catholic emancipation. And when Nonconformists sought, with others, to obtain freedom of trade, they had no other interest in the struggle than as members of the community. And it has been precisely so, during the last three years, in connection with the sufferings of the populations of Eastern Europe. We were not even stimulated to political activity by sympathy with the Greek Church, as some of our allies were: we acted simply in the interests of humanity. And we have done the same, as we have witnessed cruel and unjust wars in Africa and Afghanistan. Even in seeking the redress of what are called our grievances, we have pursued an unselfish and unsectarian policy; never asking for ourselves that which we did not believe would be for the good of our common country. And that is one of the reasons why the changes which we glory in having accomplished have lasted so long, and worked so well; and why the very men who opposed those changes now acknowledge that they were beneficent and wise. So I hope it will ever be in the future, in dealing with grievances yet unredressed. And we have another hope—and I mention it for the benefit of the younger men among us—it is the hope that they never will be cast down by temporary defeats.

(Hear, hear.) That is one of the lessons taught us by the history of the last six years. I can remember the time when we saw a great majority in favour of Church-rate abolition swept away, and yet Church-rates are abolished. I have seen a majority in favour of the abolition of ecclesiastical tests in the universities vanish, and yet the ecclesiastical tests are now almost wholly gone. I have seen a majority in favour of a Burials' Bill destroyed, and yet I suppose we shall agree that at this moment we have at least a potential majority, which will destroy the existing monopoly. (Cheers.) And so the minority in which Liberalism found itself in 1874 we have lived to see converted into a majority. And, if there is one circumstance on which I look back with greater pleasure than another in connection with the history of the last six years it is this—that when Liberals, as Liberals, were paralysed and despairing, Nonconformists were filled with new life. (Cheers.) They resolved, not merely to wait for the good time coming, but to work for it; and they have had their reward. And so I hope it will always be—that we shall continue to wage the warfare in which we are engaged in a hopeful, as well as in a broad and Catholic spirit; and then, whatever happens—whether we are at the top of the wave, as at this moment we are, or down in the trough of the sea, as presently we shall no doubt be, we shall speak the truth, fight for justice, struggle for the interests of humanity; sure that we shall have the approval of our own consciences and the approval of our Master, and, if the censure of some of our co-temporaries, the admiration of a grateful posterity. (Loud applause.)

Rev. J. G. ROGERS, B.A.: I am not going to presume so far on the indulgence of this great assembly at this hour as to trouble you with anything like a speech. I have listened with a great deal of pleasure to what has been said this morning, because I am quite satisfied you will feel along with me that, perhaps, there are not many in this assembly who have greater reason to rejoice in the present aspect of affairs than I have myself. My friend Mr. Hannay, said the other day that, unfortunately, all my candidates were defeated. Well, gentlemen, I have had to be in a great many forlorn hopes during this last election, and when I looked at the bright, sunny face of my friend, Dr. Mellor, I could only wish he had had a few weeks' experience of the dreariness and desolation that reigned about this metropolis, so far as Liberalism was concerned, and against which it was not easy at all times to keep up our efforts. We never faltered, and, despite our home counties, despite what the Livery of London, with singular impolicy, has done, despite its influence on the home counties, we have, nevertheless, in the long belt of boroughs round about London and Westminster, an abundant proof that the great people of the metropolis are at one with the people of the country at large. (Applause.) We have to notice one fact, and that is, wherever Nonconformity is not very strong, Liberalism is weak also. (Hear, hear.) Wherever there has been an earnest fight, Nonconformists have been in the thick of it. Wherever there has been a great victory, Nonconformists have done much to win it, and it is no boast to say that we have manifested a power, and we have attained a position in this great Commonwealth to-day, that we have never had since the days of Oliver Cromwell. (Applause.) Well, now we have got the victory, what are we to do with it? Well, we have proved that we are a power, and we do not intend to be snubbed by any small gentleman who may happen to be in office. We do not intend that Nonconformity should be a disqualification for the admission of any of our members into the Cabinet, or even to the highest office in the country—(applause)—then further, we must take care that the Burials' Bill is passed at once. (Applause.) We have not pressed our own questions, and I for one am never disposed to try and anticipate public opinion by anything resembling a political *coup d'état*. We do not want to disestablish the Church till the nation feels that the Church ought to be disestablished; but because we do not want any premature movement, because we are prepared quietly and earnestly and patiently to do our work, and to bide our time, let no man fancy there is any faltering of our principles, or any uncertainty in our resolves. We are faithful adherents of all that is liberal, of all that is just, and therefore we are determined that in this great matter of religious equality, justice shall be done, and the rights of all classes of the people shall be respected. (Applause.)

The resolution was carried by acclamation. The CHAIRMAN pronounced the benediction, and the session terminated.

PEPPARD ANNIVERSARY.—Some of our readers may be glad to be reminded that this somewhat historical anniversary will take place as usual this year on Whit Monday. The Rev. A. McMillan is to be the preacher, and there will be the customary dinner and speeches. Although Mr. B. R. Thomson has passed away, his daughter still takes a deep interest in the cause, and will be glad to receive any contributions. Her address is Upper Hornsey-rose, N.

CONGREGATIONAL CHURCH AID AND HOME MISSIONARY SOCIETY.

The annual meeting of this society was held on Tuesday evening, at the Memorial Hall, Farringdon-street, the chair being taken by Henry Lee, Esq., M.P.

The proceedings were opened with the hymn commencing—

"Come kingdom of our God,
Blest reign of light and love."

The Rev. J. A. MACPADDYEN then offered prayer.

The SECRETARY (Rev. E. J. Hartland) read the annual report. This document, the first containing record of actual work, commenced by drawing attention to the fact that the organisation of the society is still incomplete, and the methods of working are not yet fully matured. With the exception of two counties, where the associations have mixed constituencies, and of a few isolated congregations, all the English speaking churches south of the Tweed are now confederated with the society. The returns, however, are not in all cases equally full and precise; but, taken with this qualification, they show that during the year 1879, in thirty-four County Associations, the society aided 514 churches, in addition to 281 mission or evangelistic stations. These churches and stations were presided over by 329 pastors, and 126 evangelists or missionaries. The congregations thus assisted consist of 81,773 persons, of whom 25,258 are church members. The blessing of God seems largely to have rested on the labours of the aided pastors and evangelists, for there are only six Associations which do not report an increased number of church members on those of the year 1878, and the decrease in these counties is very inconsiderable, amounting together only to 33. Deducting these, the increase of church members in all the stations connected with the society is 2,264 for the year. The Sunday-schools connected with the churches and missions under the care of the council contain 66,237 young people, with an average attendance of 48,639, taught by 8,302 teachers. For the support of these schools the friends connected with them raised last year £3,930 17s. 5d. During the same time they contributed for foreign missions £1,326 17s.; for various benevolent objects, £3,494 3s. 7d.; and towards this society, £1,554 10s. 2d.; while the incidental expenses of maintaining their churches and worship amounted to £9,558 5s. 9d. Towards the support of their pastors these aided churches contributed from various sources the sum of £29,427 15s. 4d., while this society assisted them to the extent of £17,848 0s. 11d. For the support of evangelists and missionaries, the people among whom they labour contributed £3,897 18s. 9d., and the society added £7,006 10s. 4d. It is rather too early to ask as to the extent to which the operations of the society have been the means of raising the standard of pastoral incomes, especially considering the commercial depression which has prevailed; still some advance has been made. The counties distinguished for the highest average income of their aided pastors before the formation of the society were the five northern ones of Lancaster, York, Durham, Cumberland, and Northumberland, besides that of Middlesex; and, on the whole, they still retain an honourable position. There are eleven counties in which no advance has been made, as far as the information in the possession of the council goes; but, on the other hand, the average income has been raised, through the action of the society, in no less than sixteen. The counties in which pastoral incomes are the lowest are Dorset and Cornwall, though in the latter county the average income of the ministers of aided churches is now £11 higher than when the society began its work. The Association which has made the largest advance in this direction is that of Sussex—a result which is very largely owing to the more liberal contributions of the associated churches. The sum voted by the council to all the Associations in 1879 was £28,827. Of this sum three counties raised just what they had promised in their budgets; eighteen raised more than they had engaged to do; but eight closed the year with balances due to their treasurers varying from £2 to £360, and of these one appears to have been for a considerable time in a chronic state of debt. The actual receipts of the Associations from all sources amounted to £31,994; a sum of £680 18s. 9d. was owing to the treasurers of eight, and the treasurers of twenty-five had balances in hand, amounting together to £2,316 1s. 10d. In the course of 1879, the society received, in the shape of legacies, the sum of £4,447 6s. 3d., being considerably more than the Home Missionary Society had received in any one year since 1870, and £2,642 beyond the average amount for the last ten years. Of this sum, one legacy of £1,000 was directed to be invested, and an annuity of £25 per annum to be paid out of the interest during the life of two persons. Metropolitan Board of Works stock to the amount was accordingly purchased. To correct the fluctuations of income from legacies, the nucleus of a reserved fund was formed by the investment of £1,500 in

debenture stock of the South-Eastern Railway. Including £2,766 legacies received or advised as falling due in the present year, the total from the Central Fund available for the work of 1880 was £4,635. The County Associations engaged to send in contributions amounting to £29,255, so that the income of the society for the year may be reckoned at £33,890. From this had to be deducted for annuities, the cost of deputations, salaries, and office expenses, the sum of £1,600, which left for direct Church-Aid and Home Missionary work £32,290. In dividing this sum among the different associations, the council has proceeded as far as possible along the lines laid down in the last annual report. The counties asking for no more than they themselves engage to raise have, in every case, had the full amount asked for allotted them. Where earnest efforts appear to have been made by counties to increase their own resources for Church-Aid work, there the council has thought it due to encourage these efforts by granting, if not in all cases the full amount asked for, yet as nearly that as possible. And in cases in which it has been known that commercial and agricultural depression has been specially severe, there the council has endeavoured to manifest sympathy. But in all cases it has tried to administer the trust confided to it with an impartial hand. It deeply regrets that no more money has been placed at its disposal, but it rejoices that, notwithstanding all obstacles, some progress has been made, and that it has been able to vote, including the grants to Cheshire and North and South Wales, some £3,279 more this year than it did last, and £6,848 more than was expended by the County Associations and the Home Missionary Society together in the year 1878. The amounts assigned to the several Associations are as follows:—Berks and S. Oxon, £475; Bucks, N., £325; Cambridgeshire, £240; Cheshire £700; Cornwall, £225; Cumberland, £434; Derbyshire, £550; Gloucester and Hereford, £1,640; Hampshire, £969; Hertfordshire, £565; Huntingdonshire, £40; Kent, £900; Lancashire, £3,415; Leicestershire, £684; Lincolnshire, £379; London and Middlesex, £2,174; Monmouthshire, £325; Norfolk, £630; Northamptonshire, £525; Nottinghamshire, £415; Devon, E., £350; Devon, N., £325; Devon, S., £600; Dorsetshire, £650; Durham and Northumberland, £585; Essex, £950; Shropshire, £326; Somersetshire, £1,430; Staffordshire, N., £430; Staffordshire, S., £750; Suffolk, £550; Surrey, £855; Sussex, £1,350; Wales, N., £900; Wales, S., £700; Warwickshire, £800; Wilts and E. Somerset £900; Worcestershire, £290; Yorkshire, £3,850.

Several counties had been visited by deputations for the purpose of explaining to the churches the necessity for the society's existence, and its mode of operation. Among those who have heartily engaged in this work are Revs. G. S. Barrett, W. Crosbie, W. Cuthbertson, J. E. Flower, D. J. Hamer, A. Macdonnell, J. A. Macfadyen, and A. Mearns; Mr. Henry Lee, M.P., Mr. Albert Spicer, and the secretaries. Much more, however, remained to be done in this direction. A code of bye-laws had been framed, and the Associations would be invited to give information as to the basis upon which their grants were made. Upon the questions of special missions and colportage, the sub-committee had not been able to make any report, replies having only been received from thirteen Associations, and these indicated considerable diversity of opinion. A special committee, consisting of the Revs. Dr. Allon, E. Armitage, M.A., R. W. Dale, M.A., A. M. Fairbairn, D.D., C. E. B. Reed, M.A., H. R. Reynolds, D.D., J. G. Rogers, B.A., Caleb Scott, LL.B., H. A. Thomas, M.A., Mr. Oliver Jones, Mr. Henry Spicer, B.A., together with the officers of the society, had been formed with power to raise a fund for the provision of special sermons in the University towns of Oxford and Cambridge. The report thus closed:—"In conclusion the council cannot but express its conviction that the need for this society, and its claims on the hearty and generous support of our churches universally, are but very imperfectly felt. There is too much of the feeling yet left which would separate counties, and even churches, from one another, and leave each one to struggle on alone as best it may in a state of isolation, and in the weakness which frequently is, and in a multitude of cases must necessarily be, the result. Many among us have yet to be convinced that in the closer union of our churches, through sympathy, fellowship, and co-operation, must be our strength. In a most vital sense the Congregational churches of our country are one body. Each part may be, as a part, complete in itself, and have its own functions; but one spirit, one life, animates, or ought to animate, the whole. We have one Lord, one faith, one baptism, one order, and the healthy vitality of every part is essential to the prosperity of the whole. If one member suffer, we all suffer. The weakness of the smallest country church, and, much more, the weakness of any one county, is the weakness of all. The evils of this weakness can only be counteracted by earnest fellowship and co-operation. It is to this that our society calls our churches everywhere. We should discontinue and resent anything which tended to interfere with the liberties our fathers have handed down to us. But we call on the strong to help the weak; we

claim the wisdom of the wisest for the guidance of those who need direction; we plead for that deep and tender sympathy which will cause all to suffer and rejoice together. And in thus doing we believe we respond to the apostolic injunction:—"Bear ye one another's burthens, and thus fulfil the law of Christ."

The CHAIRMAN: Ladies and Gentlemen,—It may be in the remembrance of many of those present that when first the Church-Aid and Home Missionary Society was launched, great expectations were formed of the large income which might possibly be obtained. That income has not yet reached anything like what some of us were sanguine enough to anticipate. When we first started this association, the state of things in England was very different from what it has been during the last six years. We were not then confronted with the great depression in trade and agriculture that we have since had to pass through; we had not then that political atmosphere of gloom, and doubt, and uncertainty which during the last six years has descended upon the country, but which, happily now, I trust, has passed away—(applause)—and men's minds have been pre-occupied first with domestic disturbances arising from failures of all kinds, and secondly, with political disturbances, not knowing to what the nation might be committed, or how much money might be called for in the shape of taxes. But another difficulty with which the society has had to contend has been the change which has taken place in the principles upon which, as a denomination, we have worked. Hitherto we have prided ourselves upon being Independents, and even in our own separate towns each church has been very independent of others. We have moved on different lines; we have very often had no sympathy with each other in the same town, and the result has been that we have made but little progress. This feeling has extended over the whole country to a large extent. What the society has done has not been in any measure to trench upon the independency of the churches, but an attempt has been made to federate them together, and that federation we believe to be necessary to the progress of our denomination as a whole. We cannot be unconscious that we are now in a very critical position as a denomination. (Hear, hear.) We can look back at the past with pride, because we feel that the system which we advocate, and to which we belong, is one that develops the individual qualities of men, and if we need any proof of it, we might look at the political position of this country at the present moment, which is owing, in a great measure, to the independency which has been fostered amongst the Nonconformists of this land. (Applause.) We value our system, then, because of its character and because it develops the qualities which are inherent in all men, namely, a sense of independence and determination to act for themselves on those great principles of truth which they believe in. But the time is coming when great ecclesiastical changes will take place in this country, and that time will be a test time for the Congregational body. The principles which we hold will be more and more adopted by other denominations of Christians, and I believe more particularly by the Established Church as it now exists. When Disestablishment takes place, it is very likely that Congregationalism will be more and more infused into that body, and unless we ourselves work more heartily together than we have done in the past, there is great danger that we shall be disintegrated. I think there is no necessity that it should be so. I believe that we hold great principles of truth which more and more will be fruitful of Christian love and Christian activity in the world, and in proportion as we find others adopting our views do we rejoice more than in the mere advocacy of our own sectarian beliefs. But, at the same time, we cannot willingly let go a system that has been of such value to this country, not only to ourselves as men and women, but to all with whom we have been brought in contact. They have testified to their value, and they are not likely to give us credit for that which we do not possess. But we have had to contend with a great deal which probably does not meet the public eye. Some of our friends are so wedded to Independency that they are jealous of any interference by any outside body, even when that interference does not at all trench upon their individual rights. They seem to consider that a church should not link itself to any other church, but should be alone and isolated in the world; in fact, the conservative passage which we very often sing in our places of worship is applied by them in a peculiar way, "As it was in the beginning, is now, and ever shall be, world without end. Amen." (Laughter.) Now we are not disposed to think that no improvement can take place in our method of organisation. The method by which we enforce and try to bring into operation the great principles which we hold may change, and will have to change, with the growing intellectual power of the age. We feel also that we are behind the time in respect to the great purpose for which this Church-Aid Society was established—namely, the lifting up of our ministry to a

higher level, and that can only be done when we recognise their claims to a liberal means of livelihood, when they can educate their children in a way which is in accordance with the demands of the times, and when they can live without the consciousness that they are living from hand to mouth, not knowing what a day may bring forth. (Applause.) In order that 500 of our ministers may be placed in a position to receive £150 a-year, we must have our income doubled. We need £90,000 a-year in order that 500 ministers who are at present receiving under £100 may receive £150 a-year. Now I am quite sure that a little consideration on the part of our wealthier friends, and, indeed, on the part of all, will show that we need in this respect to do again our first works; that is to say, to show a liberality in respect of the things at home. We need, I think, to look well at the condition in which we stand in relation to them and in relation to ourselves. A great many of us who live in comparative luxury must remember that our ministers, unless they are properly supported, cannot be expected to have that freedom and that independence which it is absolutely essential that they should have in our denomination. Free speech in the pulpit, without fear of man, is the one thing of all others that we want for our ministers. It has been said, I know, by a reverend man who has gone to his rest—probably in a moment of thoughtlessness—that they must preach to live in order that they may live to preach. I think that is not true. I think the most faithful men are often those who are most poorly paid, and I believe amongst our village pastors there are men who, for a very small amount, are doing a great work, and proclaiming the whole counsel of God, whether men will hear or whether they will forbear. But we are not to take advantage of that. We are to try to do what we believe to be right towards them, and this Church-Aid Society, I hope, will never rest its hand until it can look at the matter, and feel that it has accomplished the great purpose for which it was established. A second object was that we might take hold of a great many districts where the Gospel is not preached. There are many districts in this country where the Gospel is not preached—growing populations for whom sufficient church and chapel accommodation is not provided; and although we may not be associated together merely for the building of places of worship, yet, if we associate together for the purpose of preaching the Gospel, depend upon it places of worship will arise wherever a new interest is established. You cannot get together a few persons associating themselves for public worship but they will find some means by-and-by of obtaining a place of worship for themselves. I have been greatly struck by noticing from what very small beginnings many of our largest churches have sprung, and when a few working men assemble themselves together in a district where there is a large population, and by dint of self-denial obtain a preaching room and commence there to set forth the truths of the Gospel, in a great number of cases with which I am acquainted from such a small beginning a large interest has grown up. And we must encourage these evangelising efforts. Something has been said lately about the necessity of laymen going forth to preach. I do not see why they should not if they can preach. I do not think the ministers have any jealousy whatever in the matter. (Hear, hear.) I believe that all will be welcomed who will declare the truth as it is in Jesus, and who will endeavour in a proper spirit to propagate the great Gospel which we believe is the only true means of bringing society into a state of harmony, and overcoming those vicious inclinations and habits which too much prevail in our land. I shall content myself with making these few fragmentary remarks, and I trust the day will come when we shall be able to meet together in very large numbers to rejoice over the continued success of this Church-Aid and Home Missionary Society. (Applause.)

Rev. Dr. BRUCE: The resolution I have to move is as follows:—

That the report which has just been read be adopted, printed, and circulated, and that this meeting expresses its earnest hope that with revived commercial prosperity the funds of the society may be proportionately increased.

In occupying the position of honour which has been assigned to me by the Committee of Arrangement, I can scarcely think that the secretaries intended that I should use this platform as a place for repentance, to express contrition for my faults in respect to the criticisms that I thought it my duty to make on the early plan of this association, nor to deal at any length in expressions of gratitude for the extraordinary and unexpected bounty of this association towards the great county of York. Therefore, I pass away from purely local and personal matters to the resolution. I congratulate you, sir, and all the friends of the society, on the very favourable report to which we have just listened. It must be very gratifying to us to hear that all the purely Congregational County Associations in England are now affiliated with this society, and that the very last stronghold of conservative isolation, the very greatest stickler for Home Rule—not York-

shire, but Cheshire, has yielded to the sweet reasonableness of Mr. Hannay, and has now come in to crown the edifice of this society with a donation of £100 in addition to paying its own expenses. (Applause.) I congratulate my friend, Mr. Hannay, who is the leader, I will not say the commander, of our people, —(laughter)—our Joshua, that he has led the tribes of our Israel into the land of promise, and taken complete possession of the land from Berwick to Bodmin, and that, too, before he is very old and stricken in years. (Laughter.) You will also be pleased to hear that this society is not merely a land of promise, but a land of performance. The income of the society is now £44,000, nearly £7,000 more than was raised formerly by the old Home Missionary Society and all the County Associations put together, and as the result of this in ten of the counties the average income of the ministers aided by this society has been slightly increased. But if we are to raise the minimum salary to even the minimum of the Scotch Independent churches, we must at least double our income, and I maintain that although something has been done, the heart of our churches has not yet been touched, they have not yet been awakened and aroused sufficiently to feel their responsibility. (Hear, hear.) And not only that, but the heart of the ministers and delegates of the churches has not been touched, or they would have crowded this hall to-night without any of the ladies and gentlemen from the surrounding city. We cannot be satisfied with the present state of things. Twenty-nine counties in England are beneficiaries, and Yorkshire takes low level with Cornwall and Dorset. Five counties raise only what they expend, and among them are Lancaster and Warwick, and there are only five counties that raise more than they expend upon themselves, and in regard to these last, the surplus available for distribution over the country at large is not owing to any general rise in the contributions, but to the noble and munificent gifts of a few generous individuals, some of whom are upon this platform—(applause)—residing in London, or in Bristol, or in North Staffordshire. Although we look with pride and pleasure upon these beautiful and conspicuous columns £200, £500, and even £1,000 high, I never like to see pillars stand by themselves. (Laughter.) Pillars seldom stand by themselves except in ruins, as some of you have seen them at the Forum in Rome. But I rejoice to think that the conspicuous and beautiful pillars to which I have referred are not the relics of a ruined and deserted temple or an extinct religion, but are the beginnings and the promise of an enlarged temple of Christianity, and of a religion destined to live and conquer. (Applause.) Possibly the income is not so much as it should be, because of the commercial depression, and I rejoice to think that the long, severe winter of our distress and discontent is giving place at last to the summer of brighter days. At this particular point it is extremely tempting to fly off at a tangent, and speak of some causes besides bad harvests for the long depression from which we have been suffering, and of some of the reasons why now we have the hope of brighter days. But I will not do so. One good thing may result from these bad times—that it may help some of us by experience to realise what it is to suffer hunger and feel the pinch of poverty, and therefore to sympathise more practically and more deeply with those honoured, though poor, brethren in rural villages who know scarcely anything of periodical depression because they are afflicted with chronic pain and scarcity. Need you wonder if in those rural villages sometimes the minister and his wife discuss that interesting question: Is life worth living? Some of us have discussed that question from a speculative point of view, and it is a very profitable one to discuss from a spiritual point of view; but it is one thing to discuss a speculative question in an easy-chair, with a full board and a bountiful house, and another thing to discuss it when we behold scarcity, and hear our children begging for bread, and the bigger children wanting education. Yet these brethren, when they do discuss that question, never hesitate to say to one another "yes," for they live a life of faith and self-denial, and can say, as we said of another, "Our hoard is little, but our hearts are great." They have the hearts of men who are willing to labour and to suffer amidst poverty for Christ, and therefore we must do them honour. When these brethren appear annually at the door of our mercy or charity let us always deal kindly and generously with them. I have no sympathy with the scornful and severe manner in which some men of mark have spoken about those little men, so called, and those little churches—speaking of them very much as Charles Lamb speaks of poor relations—"An odious approximation, a haunted conscience, an unwelcome remembrance, a perpetually-recurring mortification, a drain on our purse, a more intolerable dun on our pride, a drawback on success, a stain upon our blood, a blot on our escutcheon, beggars at our door, an apology to our friends, a Lazarus at the gate, the one thing not needful." (Laughter.) It is hard enough for those dear brethren who live in these places, and find it extremely hard to bear ignoring, insults, and injustices, either from enemies or rivals, but it would be infinitely harder for them to be ignored and

despised by those to whom they have looked up, and to whom they ought to look up still as sympathetic and honoured brethren. Hitherto they have looked up to London, and Birmingham, and Manchester, to our ministers with larger salaries, to our popular preachers, and to the blushing, worldly honours thick upon us, magistrates and aldermen, and, even now, more than a score of Members of Parliament—they have looked up with a sense of relief, and they have thought, "If we are little here and in many places, we have in London, Birmingham, and Manchester bigger brethren who will fight our cause in high places against oppression, and who will shelter our home against the introduction of the wolf of poverty." Woe be to us if we withdraw our sympathy and help from our poorer brethren; and when they appear to seek assistance do not let us send them empty away; do not seem to say by look, or speech, or deed, "Depart from us, we do not know you; you may have some excellences, but you have one unpardonable fault—you are little, you are weak, if you were only big we would and could see you; if you would support yourselves, we would stand by you—(laughter and applause)—but seeing that you are only weak and little, it would be better for us—not to speak of yourselves—that you should quietly and kindly depart of this sphere." Let us rather strengthen the weak hands and confirm the feeble knees, and say to those that are of a fearful heart, "Be strong, and fear not." You remember who it was that asked that old question, "Who hath despised the day of small things?" Let that old question be like music in our ears, and let it ring out the foolish ravings and cruel tirades against little men with little churches. To what purpose have we read our Bible or studied the life of Jesus? Has not Christianity thrown its shield of charity around the things that are weak and things even that are foolish to confound the things that are wise and mighty? Has not little Bethlehem done more for the world than great Nineveh, and despised Nazareth than great Babylon? And when you remember that the Lord Jesus was born in little Bethlehem, and brought up in little Nazareth; that He said, "Fear not, little flock"; that He will say in the judgment, "Inasmuch as ye did it or did it not to the least of My brethren, ye did it or did it not to Me," we ought to deal kindly and generously with those small churches, so that, with properly and judiciously applied aid, they may be so strengthened as to become ultimately self-sustaining. We have seen enough in other directions of this tendency to magnify the great and to ignore the little, and we do not wish to see in our church policy what we have seen in the political world. We do not wish to see anything like this imperial policy in our Independent churches. We have not so learned our political grammar as to spell sovereign and statesman with a very big S, and the people of England with a very little p. (Laughter.) We do not believe in consulting merely the great powers, and neglecting and ignoring the smaller nationalities which yet throb with the free life of united peoples. Let us not imitate that policy in our church matters, but, whilst we take care of our populous centres, and are proud of our popular ministers, let us also do all that we can to help our poor brethren in the country. In domestic and personal economy it used to be considered very good advice, "Take care of the pence; the pounds will take care of themselves." In church economy we might say, "Take care of the poor churches and brethren; the large churches will take care of themselves." (Applause.) If our denomination is to live and thrive and prosper and extend, and to prove itself not merely a spur in the side of older churches, but a powerful part of the Christian Church, then we must show our ability and adaptation to work in any sphere and under any circumstances, to apply our principles to villages as well as to large towns, to the rich and to the poor as well as to the middle classes. In the body we know the importance of looking after the extremities as well as the vitals, for sometimes death creeps on by coldness, mortification in the extremities right up to the heart, and we must take care that that does not occur in the body of the Church. The natural principle is for the weak to help the strong. If you look over nature, whether animate or inanimate, animal or human, it is the weak that helps the strong. The little springs among the mountains feed the little streamlets, and the little streamlets feed the great rivers, and the rivers feed the mighty ocean; the little fishes the big ones, and the tiny insects feed the larger ones, and the larger ones feed the birds; and the manual labourer, sometimes called the hind in country places, and the hand in manufacturing districts, makes the wealth of the rich. That is the natural principle—the weak everywhere helping the strong. But if we rise from the regenerated human to the Divine, and see how the mother will sacrifice her life for the babe, or the father for his son, if we see how God is kind to the just and to the unjust, and at the same time made Himself of no reputation, and though rich became poor for us, then we shall reap our reward, through the action of the natural principle. If we, acting on a Divine principle of love to Christ, help those weak churches, they will help us, and we shall have

in future, as we have had hitherto, some of our best ministers, and deacons, and superintendents, and Sunday-school teachers, coming from those village churches, men that would have been lost to us, and even perhaps to Christ, but for the existence of these little churches. In conclusion, I have to observe that if we are to have any large increase in the funds of this society, a higher standard of giving, a wider area of contribution, then we must have not merely a revived commercial prosperity, but a revived spiritual prosperity. (Applause.) I am persuaded that it is there more than in the other direction where our weakness lies. Why, in the case of Macedonia, the riches of their liberality abounded in their deep poverty; and during all this period of deep depression which has shut our pockets, have you not seen the zeal of munificence of our Wesleyan brethren, how they have filled their exchequer with about a quarter of a million. We require, therefore, more spiritual prosperity and an increase of faith; more glowing love and a richer baptism of the Spirit of God. Let us, therefore, go more on our knees in prayer, and more to our Bibles. I am afraid that in the pulpit and the pew at the present day there is too much of speculation, and too little Gospel. However much we may like to read the essays of Ruskin, and Arnold, and other contemporary works, let not these displace from our hearts the inspired epistles of St. Paul and St. John, or make us weary of the old, simple story of the Cross. Let us lift up Jesus Christ and Him crucified. There is no mystic, magic rod that can strike the human heart equal to the rod of the Cross. Let us, therefore, preach Christ in His fulness, Christ in His divinity and His power, and I believe that will beget more than anything else an increased spirit of liberality, for there is in the Lord Jesus Christ infinitely more than the most exuberant imagination ever feigned to be in a Socrates, or a Marcus Aurelius, or Buddha, or any other man; and although the great Galilean vision may be a pretty enough toy for the children of worldly wisdom to occupy their thoughts with, earnest men who are struggling after truth, need more than a visionary Christ, more than a legendary Christ, more than even an historical Christ—we need the presence and power of the ever-living Almighty, omnipresent Jesus, who not only when He was upon earth blessed and visited the villages of Galilee, and Samaria, and Judea, but is as willing and able to help us now in the villages and cities of England. (Loud applause.)

Rev. S. PEARSON, in seconding the resolution, said:—I once thought it would take as long to organise this society as it took Noah to build the ark, and I am certain Noah would not have built his ark so quickly if he had had to put his plan before the County Associations of England and Wales. (Laughter.) It seems to me that the time for debate and discussion has now passed, and the time for action has come. The luxury of generosity, the luxury of giving, the luxury of consecration has now to be indulged in, and not the luxury of debate and discussion. I find, notwithstanding the plenitude of debate which we have had, there are some friends amongst us who have turned over in what they are pleased to call their minds this Church-Aid and Home Missionary Society, and they tell us that they are utterly unable to comprehend its constitution. Now I do not think it is at all necessary to understand this society in order to help it, and to enjoy it. I believe there are a great number of people who do not understand the British Constitution, and yet they find it quite possible to take advantage of it without understanding it. There is one cure for all such friends—namely, that in their churches they should receive deputations who will explain the principles of this society, and make it as clear as daylight to the dullest comprehension; and, if, after all such explanations, these friends are utterly unable to comprehend it, I think there is one perfect cure for their incomprehensibility—namely, that they should give a subscription, or, in the case of a minister, preach two sermons on behalf of the society and make a collection. (Laughter.) I think that cure has always been found infallible. The object of the society is to preach the Gospel in England and Wales, and the method which this society adopts is that the strong should help the weak—the strong churches should help the weak churches, the strong counties should help the weak counties, the strong parishes should help the weak parishes. The object is clear, and the method is clear; and I believe that if we could only get these two ideas into the minds of the Congregationalists of England, they would express a deeper sympathy with this society. The other day I was travelling in the lake district from Keswick to Grasmere, and I passed by the beautiful lake of Thirlmere, and in its beauty and loneliness it seemed to remind me of many Congregational churches and County Associations; for there are some churches where the dews and rains of heaven are always falling, and which in the plenitude of their privileges are always either consciously or unconsciously saying, "We have need of nothing." But on inquiry I found that that lake was to be put into communication with the city from which the hon. Member of Southampton hails—(applause)—and that it was intended to slake the thirst of the multi-

tudes who live in Manchester. Now, I said to myself, "That is a good illustration of what we want to do by means of the Church-Aid Society." We want to get at these lonely churches, at these rich churches, at these churches which have a wonderful supply of what are called "means of grace," and to put them by this organisation into connection with the weaker churches and counties. We have laid the pipes, and all that is now necessary is that the water should be allowed to run along the pipes. If we are to have a successful year we must do this; we must admit the deputations that the secretary writes to us about, who say they are willing to come and plead for this society. I must say I felt I was put in a humiliating position when, having put aside one or two Sundays for the purpose of pleading in behalf of this society in some counties of England, I was informed by the secretary that there was no opening for the deputation. I trust he will be able to get the greater stars of our ecclesiastical heavens, and to get those names that charm and fascinate all our churches; and our instruction to him to-night is that he is never to take a denial from any secretary of a county association or from any pastor of a Congregational church. I believe that the claims of this society and the claims of Ireland and of our colonies only need to be carefully and thoroughly placed before our churches in order to call forth their generosity; and if we, as pastors, neglect our duty, and do not allow others to come and stand amongst our people, and give them the needed information, it will not happen that the springs of their generosity will be dried up; but this will come to pass that the rivers of their benevolence will flow not in this direction, but in other directions, and we must therefore see to it that the claims of this society are thoroughly placed before our people. I am somewhat humiliated at the character of this anniversary meeting. I do not see why the Council of the Church-Aid Society should not take Exeter Hall, and have as large and enthusiastic a meeting on behalf of the evangelisation of our country, as we have on behalf of the evangelisation of foreign parts. The fact is, there is no particular romance about the heathen in our own land. If we had a London or a Liverpool heathen on our platform to-night we should not think there was much that was very romantic about him; he would be dirty; he would be ragged; he would be ignorant; he would speak our own language; whereas the heathen in Africa has a dark skin which at least hides the dirt from us, and he does not speak our language, and "Distance lends enchantment to the view;" and so we take a great and romantic interest in converting the heathen abroad. I would like to remark that we must not regard the work done by this society as the only work which our churches do in evangelising the neighbourhoods in which they exist. I feel sure that double the £30,000 is raised by our churches throughout England and Wales for home missionary purposes; but what I complain of is that there is a want of corporate sentiment on behalf of the evangelisation of the heathen at home. What we want is to create Christian patriotism, the love of country for the loftiest purpose, to remind our young people that they live in a country that has a noble history behind it. Let us tell them about the martyrs who have fought for our liberties; let us tell them of the blood which has consecrated our land; let us tell them that this has been the home and nursery of some of the greatest religious and benevolent movements which have ever existed; let us tell them that the Bible is still England's glory, and that peace is England's desire, and that liberty is England's watchword, and that duty to God and man is the sign and symbol of England's greatness; and I believe there is a sleeping patriotism in young and generous hearts, which would leap forth at our appeal, and we should not want warriors for the warfare that still lies before us. (Applause.) But if we are to awaken such feelings we must not be parochial or provincial; we must remember that the field is the world; we must remember that Dorsetshire happens to be in England, that Cornwall is in England, that Bedfordshire is in England, and that the claims of the people there are as obligatory upon us as the claims of those that live at our own door. Why, it so happens this year that Yorkshire comes to us with hat in hand. Now I am very fond of seeing humble pie on the board on one condition—that I have not to eat it myself. (Laughter.) And I have no doubt that it is very good for Yorkshire to have to ask for £500 or £600 from this society this year. It is an overwhelming argument to the value and need of this society. We cannot tell whose turn it may be next to eat this humble pie. Lancashire may have to come next; London and Middlesex may have to come after that; even rich Bristol may have to come hereafter; and then the process of education will be thoroughly complete. (Laughter and applause.) Our great principle should be that the call to work comes to us from places where there is the greatest want. Well, we have this machine all ready, but we must provide it with fuel and fire. If we give it coke and coal this locomotive engine will go anywhere; but in order to do this I think we must follow the example of the Midland Railway Company. You know that they have instituted

what we might call a revolution in the history of railways by putting on third-class carriages to all their trains, and that must be the policy of Congregationalism in the future. No one can admire more than I do the large gifts of our princely givers, but we must dip lower down into the strata. I was very glad to hear this morning something said about ten shillings per member. I think the Wesleys have taught us a great lesson by talking about a penny a week and a shilling a quarter. We have to learn a great lesson which they have learned. If we take care of the pence of our people, we may be quite sure that the pounds will take care of themselves. But the great thing that we need in order to carry this society to a successful issue is Christian enthusiasm. We shall always meet with men who cannot understand the last bye-law—(laughter)—with men who are trembling on the brink of moving an amendment to the last clause, with churches who happen to be in peculiar circumstances when we propose to send our deputations. They are just about to hold a magnificent and grand bazaar, and so they cannot help us; or they have just received a deputation from the London Missionary Society, and they have had enthusiastic meetings for the conversion of the heathen, and so they cannot help us; or they have just asked Henry Lee, Esq., M.P., to lay the foundation-stone of their new schools—(laughter)—and so they cannot help us. With one consent they all begin to make excuse. (Laughter.) Now, how are we to get over these difficulties? If you were to go to the house of a friend to-night and knock and he would not come, and knock again and he would not come, and ring his bell and he would not come, there would be one way of fetching him, and that would be by setting his house on fire. (Laughter.) Now, to speak figuratively, that is exactly what we must try to do with our churches. We must set them on fire; and the pastor will then come out to see what is the matter; and the deacons will come behind him, and all the members will come behind the pastor and the deacons to see what is the matter. (Loud applause.) We have had a great deal of fire lately, of a political sort—we had some this morning at Westminster Chapel. Why, there were men who could not go to sleep during that excitement if they had not seen the last telegram; they wanted to see who was in for what; and I hope the time is coming when we shall have a similar enthusiasm—perhaps not so effervescent, but deeper far—on behalf of the great objects of this society, when men will come prowling around Mr. Hannay, and say, "What is the last telegram? How is Halifax going? How is Manchester going? How is London going? How is Liverpool going? What are the collections? Tell us, tell us, what are the collections?" (Much laughter and applause.) How are we to do this? It is all very well to talk about excitement and enthusiasm, but it is a very different thing to stir it up. I believe we might touch the hearts of our churches by a pathetic and true recital of the suffering through which some of our pastors have to go, but that is not the greatest thing. I believe we must appeal to the noblest enthusiasm of our churches, and that noblest enthusiasm is founded upon their belief in the great fundamental verities of the Gospel of the Lord Jesus Christ. (Applause.) This society's main purpose is not to raise the salaries of poor pastors; that is a great and important purpose, but the chief thing is that the great evangelising truths for which our fathers bled and died may still be vital in our land, and if the day shall ever come when there shall be a veiled Deism and a sentimental Socinianism in our pulpits and our pews, then farewell to our home and foreign missionary enterprise. But, brethren, we are here to-night to say we are true to the old Gospel; true to Jesus Christ our Lord and Master, who has sent us forth on this great evangel, and, what is more, we know the churches and we know that they are true to Christ. Why, there are men and women in them who are prepared to live and serve, and I believe, in my heart of hearts, to die for Christ, and they have felt the power of His forgiveness; they have received His peace into their very souls; they have no doubt about His incarnation, about His divinity, about His atonement, about His resurrection from the dead, and His priesthood now in heaven. And when we tell them of the ignorance and of the darkness of our country, we know there will be a response from their hearts. Let us go and do it. (Loud applause.)

Mr. Alderman MANFON said, as reference had been made to Warwickshire, he wished to point out that 1879 had to undo the work of 1877 and 1878. In that county the ministers of the congregations were altogether opposed to this society; they made a deep impression there, and some time would be required to remove that impression.

The resolution was unanimously agreed to. The Rev. H. H. CARLISLE: The resolution I have been asked to move is:—

That this meeting, while grateful to God for the measure of success which has accompanied the establishment of this society, would yet, in view of the spiritual necessities of large districts of the country, and the very inadequate way in which the pastors of our rural churches are remunerated, urge the officers of the county associations to make arrangements by which the

claims of this society may be enforced in their several counties by means of deputations appointed by the Council or otherwise.

I was unable to resist Mr. Hartland's request, that I should move this resolution when I was told that the chair was to be taken by Henry Lee, a gentleman who had just been rendering the constituency from which I come such splendid service, and on whom we have conferred the highest honour it was in our power to confer. I do believe that from the heart of Midlothian itself to the extremity of the country, there was nowhere a nobler strife for victory than at Southampton. (Applause.) Now, he has before him a path of service in which we are quite sure he will disappoint no friends and fear no foes. We who know him are quite sure that none of his constituents need apprehend that the day will ever come when he will have to say for himself as I read the other day, "O, Salisbury, Salisbury, if I had but served my country with half the zeal with which I have served myself, I should not now in my old age be given over thus naked to my enemies." We entertain no such fear as long as our friend retains the spirit to which the Church-Aid Society owes so much. He will always be ready to place the best services that his country can receive on the altar of Christ. Religion and politics in a well-balanced life are really nothing else than root and fruit. I was told that a little while ago it had been said by a high, though, perhaps, not a wholly unprejudiced authority—I believe the Bishop of Peterborough—that the Nonconformists were never politically stronger, and never spiritually weaker, than at the present time. Well, if that be so, I think it would furnish an unanswerable reason for our disestablishment, if we happened to be in such a relation to the State as to render the application of such a remedy admissible. When the political strength of a Church comes to be in excess of its spiritual life, it has gone far to cease to justify its existence as a Church at all; its strength is then but perfect weakness for service to its country and to the glory of its God to which it stands committed. But, happily, Nonconformist means also non-established, and so whatever political strength we may have gained we have gained in a fair fight and without favour as free citizens in a free State. It does seem to me that we have in the struggle and in the gain itself some evidence of spiritual life. We have mourned, and we have wept, and we have prayed, because we have seen our country under the sway of influences in which we have not been able to discern the principles of the doctrine of Christ. We have both hoped and waited for the salvation of the Lord. We have been united together as brethren who have been of one heart and one mind. We have reason to be thankful to any one who at such a time as this reminds us that it is of pre-eminent importance that we should have fullness of spiritual life, and we are reminded of it in the most friendly and forcible way possible by this society. Its claims and demands upon us are such as should lead us in consciousness of weakness to throw ourselves back on the all-sufficiency of God. The resolution speaks of the very inadequate way in which the pastors of our rural churches are remunerated. It also speaks of our being in view of the spiritual necessities of large districts of the country, just as one may have in view the dim outlines of a great chain of mountains covered with the everlasting snows. We know something of the necessities, but none of us can have any adequate notion of the extent to which they exist. I heard, with infinite surprise, the other day, the statement that a member of one of my own Bible-classes was severely rated by a clergyman's daughter for attending such teaching, and then I was a little comforted by finding that immediately after the lady proceeded to examine as to what the teaching was. (Laughter.) It reminded me that the late Dean Hook, when he was a clergyman in the Isle of Wight, wrote to his mother, telling her that he had just had an interview with two schismatics, representatives of the Religious Tract Society, to whom he put the question, "Do you and I really believe in the same God—a Trinity in Unity?" and when they expressed their horror at the question, he apologised, saying he was so devoted to the study of the principles of his Church that he might well be ignorant on such points. But is it not time that we showed ourselves to be one body—showed ourselves to be what we really are—for there are no churches anywhere that have more right than our Independent Churches have to say or to sing as they do elsewhere at times—

"We are not divided,
All one body we,
One in hope and doctrine,
One in charity?"

But we need not only such manifested union, but more communion with our enthroned Lord. We need more life through faith in the ever-present, ever-loving Christ Himself. We need more of that fulness of power of which we have assurance from Himself, and which has been so often proved. We need life more abundantly for the work. The claims that are upon us through the work of this society cannot otherwise be met. And when we really rise to meet these claims we shall know, as we have never yet known,

what a power our Congregationalism is capable of being made. Speaking of the county which I particularly represent, I must say that we have already received spiritual benefit through our affiliation to this society far beyond what I can at all properly estimate. Until we began to work as we are now working, we felt as though those on the right and left of us were strangers to us, but now we are beginning to feel that it is more blessed to give than to receive. A man of mark, Sir, from your neighbourhood came down to Hampshire a little while ago, and was the chief speaker at a meeting. He said that he perceived that in Hampshire we were able to grow trees, but in the North they could grow men. But you know there is no smoke down South except at election times, the air is clear and the light is very intense, so it is not so much to be wondered at if a new comer should be unable for a time to do more than see men as trees walking. (Laughter.) But we have an increasing number of Church-Aid trees so planted by our rivers of water which we are quite sure will bring forth fruit in their season. I believe there is not a church in the county now that is not showing a living interest in this society. Still we very much need such service as this resolution suggests. If you could send a deputation that could effectually lay some of the irrepressible ghosts that exist in the minds of a few of the members of my own congregation, it would not be without some benefit—centralisation, strangled Independency, the episcopacy of the Memorial Hall, and others of that nature. This kind of information is needed from deputations. Instruction is needed as to what the churches are expected to do when they are receiving aid from this society. The other day I took part in our own County Union in giving a grant towards the income of a ministerial brother, whose salary had fallen off, through circumstances which were perfectly intelligible, and I have just heard, to my horror, that the Church there says—they may begin to do so much less, because they have received that grant. That is by no means the aim of the Church-Aid Society. They ought to be instructed that a church cannot be more effectually aided than when its pastor is wisely aided. They need to be taught that a Church-Aid Society would be a source of evil, and not of good, if it allowed any church or county to say, "Now we may do less." I find from my own experience, that our appeals to the members of our congregations, in order to be successful, must be based on the communication to them of ample information respecting what our necessities are, and what we are really doing with the contributions. I would say that information of this kind is by no means supplied by the reports issued in our various counties; and, if a magazine could be published under the auspices of our secretary, quarter by quarter, to give facts which we ought to know, it would be a great help. But we have abounding reason to be grateful to God for the measure of success which has baptised our infant efforts. There is not an effort that can be spared.

"There's not a man at our command,
This sacred cause can spare;
The young man with his sinewy hand,
The old man with his prayer."

"No whining tones of vain regret,
Layman or priest for you;
England has not seen through us yet,
What Christ through us can do."

and will do when there is the bringing of the tithes into the storehouse which will complete the fulfilment of the condition on which rests the Divine promise that so often makes our hearts glad with expectation—"I will open to you the windows of heaven, and pour you out a blessing, so that there shall not be room to receive it." (Applause.)

The Rev. H. S. Toms seconded the resolution. He expressed his amazement that the secretaries of the County Associations should need to be urged to receive deputations to advocate the claims of the Church-Aid Society. The resolution was unanimously agreed to.

Mr. J. STEWART proposed the election of the officers and committee.

The resolution was seconded by the Rev. W. CLARKSON, and unanimously agreed to.

On the motion of the Rev. C. REED, seconded by Mr. HANNAY, a vote of thanks was accorded to the chairman.

The doxology was then sung, and the benediction was pronounced by the Rev. E. J. HARTLAND.

THE KING'S WEIGH HOUSE CHAPEL.—As we announced in our impression on the 22nd ult. was then probable, Mr. Alexander Sandison has accepted the cordial and unanimous invitation of the Weigh House Church to become its pastor. After the termination of his studies at Chesham College he will supply the Weigh House pulpit on the last Sunday in July and the first Sunday in August. The chapel will then be closed for a few weeks for cleaning and repairs. When reopened, it is expected that Mr. Sandison will be ordained and commence his ministry. We may add, in correction of the error of a contemporary, in quoting but in part, yet inaccurately, the paragraph on the subject which appeared in these columns three weeks ago, that the Weigh House Church (the society) dates from the St. Bartholomew Ejection in 1662; the Weigh House Chapel (the building) has been in existence somewhat less than fifty years.

SUNDAY-SCHOOL UNION MEETINGS.

THE CONFERENCE.

THE meetings in connection with the seventy-seventh anniversary of the Sunday-school Union took place in London last week. On the Monday evening the annual sermon to teachers was preached in the Weigh-House Chapel, by the Rev. Dr. Landels. The sermon to senior scholars was preached by the Rev. Dr. McAulane, in Bloomsbury Chapel, on the evening of Wednesday. The gatherings proper took place on Thursday, and commenced with a breakfast, which was served on the premises of the Union, 56, Old Bailey. This was followed by a devotional meeting, which was presided over by the Rev. W. M. Statham. The usual May Conference was subsequently held. Sir Charles Reed, M.P., presided at the morning gathering, the chair after dinner being occupied by Mr. D. Friend. The subject set down for consideration in the forenoon—"Order and discipline in our Sunday-schools"—was introduced by Mr. W. Marten Smith, who read a carefully-prepared paper dealing with the matter under discussion in all its bearings. Sir Charles Reed, in his opening remarks, spoke of the great need of securing order and discipline in the Sunday-school. The Sunday-school being a religious institution, ought not only to be the abode of order, but a reverence of spirit should be displayed by the children, and this could not be secured, if there was a want of reverence on the part of the teachers. In the course of his paper Mr. Smith pointed out that no good work could be done in the Sunday-school unless perfect order was secured. It was a question affecting every part of the school—the superintendent, the teachers, and the taught. There must be a genuine understanding between superintendents and teachers—a willingness on the part of the latter to be led and to enforce the orders of the superintendent. The teacher must be practical and regular, and, above all, must have something to teach. He must assert his authority, but avoid physical force. The teacher must assert a manly or womanly influence over the class. An appeal to the superintendent should only be taken as a final resort. A discussion which followed the reading of the paper was opened by Colonel Griffin, who observed that order in the Sunday-school, as he understood it, embraced orderly preparation and orderly instruction. The discussion was continued by, amongst others, Mr. Shirley, who contended that the senior scholars were the most disorderly; Mr. Smith, who said more common sense and more sympathy were needed in the Sunday-school; and by Mr. Belsey, ex-mayor of Rochester, who contended that idleness was the great enemy of order in the school. At the afternoon conference the delegates, numbering some two hundred, who represented the various Unions throughout England, detailed the arrangements already in progress for the celebration of the Sunday-school Centenary.

THE MEETING IN EXETER HALL.

The annual gathering, which took place in Exeter Hall in the evening, drew together a crowded attendance of Sunday-school workers. Sir Thomas Chambers, Q.C., M.P., presided, and was supported on the platform by the delegates who had attended the conferences held during the day at the offices of the Sunday-school Union. The Rev. William Lawrence, of Melbourne, having engaged in prayer, Mr. A. Benham, one of the honorary secretaries, read the annual report. The committee began by recommending their constituents, that although their sphere of labour extended throughout the United Kingdom, and, indeed, to the uttermost parts of the earth, their first responsibilities and pressing duties concerned London. The metropolis was now divided into thirteen auxiliaries, which were constantly growing. The report went on to say that from a very early period in the history of the society, the committee had sought to promote the establishment of country unions, of which there were at the present time no less than 198, in addition to the metropolitan auxiliaries, and several colonial unions. The returns for the year again exhibited an increase, both in town and country. The thirteen metropolitan auxiliaries contain 831 schools, 20,882 teachers, and 246,123 scholars; the 199 local unions contain 3,657 schools, 87,267 teachers, and 766,182 scholars, making a total of 488 schools, 108,149 teachers, and 1,012,305 scholars. These figures showed an increase, as compared with last year, of 130 schools, 2,212 teachers, and 48,000 scholars. For the first time the Union was able to report upwards of a million scholars in the connected schools, not including those on the continent of Europe, or in the several colonial unions. During the year 2,842 children had become church members, making a total of 45,664. The sales in the twelve months amounted to £49,517, being an increase, in spite of the depression, of £6,409. Mention was also made in the report that the statue of Robert Raikes was now undergoing the process of casting, and would be erected on the Thames Embankment, in readiness for the ceremony of unveiling, on the 3rd of July. The chairman, in his opening remarks, said his connection with Sunday-schools dated from his youth and was continued till his old age. He felt that the work was a growing

work—growing not only in the demands that were made for its continuance and extension, but growing in the interest it had inspired in the Christian churches throughout the country. One hundred years ago, the establishment of Sunday-schools was condemned by writers and by not a few of the clergy; but as an institution it had made itself respected by all classes. The Sunday-school had altered the whole moral tone, and raised the spiritual atmosphere of England. The Rev. Burman Cassin, rector of St. George's, Southwark, moved the first resolution, as follows:—"That this meeting, assembled in the midst of the centenary year, and within a few weeks of the hundredth anniversary of the establishment of Robert Raikes' first Sunday-school, desires gratefully to recognise the Divine goodness in the success which has attended the efforts made to bring the youthful population of this and other lands under religious instruction and Christian influence, and devoutly hopes that, out of the ranks of the twelve millions who are now being taught every Sabbath the truths of God's Blessed Word, multitudes may be brought in early life within the fold of the Good Shepherd." Mr. Cassin, in the course of his remarks, claimed that the first Sunday-school was held by a Churchwoman, Mrs. Bevey, of Flaxman Abbey. "The Sunday-school platform," he said, "was one upon which men of all denominations could meet. Rev. J. P. Chown, in seconding the resolution, which was, of course, carried, spoke of the worldwide influence of the Sunday-school. All classes, from the Royal patron of the centenary celebration to the humblest subject, had been benefited by the Sunday-school. The second resolution, which was moved by the Rev. Dr. Rigg, expressed satisfaction at the "universal acceptance with which the proposals of the committee in reference to the celebration of the centenary had been welcomed." Dr. Rigg, in his turn, claimed that the first Sunday-school was established at High Wycombe, as far back as 1769, by a Methodist lady named Mrs. Ball. He had visited America, but must say that the best Sunday-schools he ever saw were some he met with in England. The Rev. George Martin, in seconding the resolution, pointed out that the centenary celebration should not be a mere holiday. It should rather be a grand celebration of spiritual forces for purposes of concentration and re-consecration that would send a thrill into every branch of the Sunday-school movement throughout the world. The resolution having been put and carried, a vote of thanks was accorded the chairman, on the motion of Mr. Belsey, seconded by Mr. W. Groser. The proceedings were brought to a close with prayer.

SYSTEMATIC BIBLE TEACHING MISSION.

A MEETING was held in the Lower-room, Exeter Hall, on Wednesday evening, under the presidency of Mr. D. H. Fry, in the absence of Mr. Samuel Gurney, to advocate the adoption of a more definite system of Bible teaching in the home and school.

Mr. J. Green, the author of the system, stated that some sixteen years ago he was seriously impressed with the fact that the Protestant ministers of the country had sadly lost their hold on the masses of the people, and that mistaken ideas were harboured as to the cause of the alienation between ministers and the masses, evidenced by the fact that some 80 or 90 per cent. of the population, most of whom had been connected with Sunday-schools, were not attending a place of worship at all. Having spent some three years in visiting Sunday-schools, he discovered that in none of them was there any systematic teaching given, and that little attention was paid to the home training of the children by their parents. As a remedy for that state of things he had compiled from the writings of Dr. Watts, the Westminster divines, and the Scriptural lessons of the late Robert Mimpriss a complete system for Bible teaching in weekly lessons, by means of which the children were thoroughly taught Bible religion, and were enabled to carry home the lessons learnt to their parents, and obtain their assistance in preparing for quarterly examinations. There were thousands of homes which could not be entered by any existing means, but by the adoption of that system the hearts of the parents might be reached through the children.

To illustrate the system, an examination of some hundred children from various Sunday-schools was then conducted by Mr. Cousins, and the readiness with which the children sang the lesson hymns and tunes, the names of the books of the Bible, and the commandments, and answered the questions put to them, was most gratifying.

Addresses were then given by the Chairman, and by the Rev. Jos. Matthews (rector of Chesham Bois), Mr. R. Burn, Rev. Ernest Bull, of Hounslow, Mr. Gawin Kirkham, Rev. J. Neil, B.A., Mr. Clark (London City Mission School), and Rev. G. F. Adley, who all warmly testified to the beneficial results which they had personally seen from the adoption of the system.

A vote of thanks was accorded to the chairman, and the meeting was closed with singing and prayer.

Some publications on the subject, issued from the depot, are advertised in another column.

Religious Tract Society.—Eighty-First Anniversary.

ON THURSDAY, MAY 20th, 1880, a PUBLIC BREAKFAST, in connection with the Foreign Missionary Work of the Society, will be held at Nine o'clock, in the CANNON-STREET HOTEL.

Sir HARRY VERNEY, Bart., M.P., will preside. Rev. A. Meile, of Florence; the Ven. Archdeacon Kirkby, of Moosonee, N.W. America; Rev. George Lawes, of New Guinea; Rev. J. P. Dardier, of Geneva; Col. Emile Gantier, of Geneva; Rev. S. Jaumes-Cook, of Lausanne; Rev. George Constantine, from Athens and Smyrna; Rev. Auguste Fisch, of Paris, are expected to be present. Tickets 2s. 6d. each, for which early application is requested to be made to the Secretaries, 56, Paternoster-row.

Twelfth Triennial Conference of the Society for the Liberation of Religion from State-Patronage and Control.

THE CONFERENCE will be held on THURSDAY and FRIDAY, the 19th and 20th of JUNE, 1880, at the CANNON-STREET HOTEL, LONDON. The PUBLIC MEETING will be on FRIDAY EVENING, JUNE 19th, at the METROPOLITAN TABERNACLE.

Delegates may be appointed by Branches or Local Committees of the Society; by the Subscribers in any place; by meetings publicly convened, and by public bodies.

Subscribers may appoint Delegates, either at a meeting (public or private), or by their signatures.

Public bodies include denominational Unions or Associations, and political or ecclesiastical Societies which embrace objects cognate to those of the Society.

Meetings include meetings of Congregations, whether in connection with services or not.

Full particulars respecting appointments—which should be sent in before the 31st of May—may be had of "THE SECRETARIES," 2, Serjeants'-Inn, Fleet-street, London.

THE SIXTY-FOURTH PUBLIC ANNIVERSARY of the PEACE SOCIETY will be held in PINSBURY CHAPEL, MOORFIELDS, on TUESDAY evening next, MAY 18th.

The chair will be taken by HENRY PEASE, Esq., at half-past six o'clock.

The meeting will be addressed by J. F. B. Firth, Esq., M.P., Arthur Pease, Esq., M.P., Alfred Illingworth, Esq., M.P., Samuel Plimsoll, Esq., M.P., William Jones, Esq., Rev. J. McDougall, and Henry Richard, Esq., M.P.

ANNIVERSARY MEETINGS of the BRITISH and FOREIGN UNITARIAN ASSOCIATION.

On WEDNESDAY, May 19th, at eleven, DIVINE SERVICE in ESSEX-STREET CHAPEL, Strand, Rev. R. A. ARMSTRONG, B.A., will preach. The ANNUAL MEETING of the Association at half-past one. D. MARTINEAU, Esq., in the chair.

On THURSDAY, in ESSEX-STREET CHAPEL, at half-past ten, a PUBLIC CONFERENCE, introduced by Rev. Prof. J. E. CARPENTER, M.A., on "The Treatment of Social and Political Morals in the Pulpit." The COLLATION at four, at the "Star and Garter Hotel," Richmond. Tickets for collation 5s. each, to be had at the Offices of the Association, 37, Norfolk-street, Strand, London.

South Africa and the Zulus.

THE FORTY-SECOND ANNUAL MEETING of the ABORIGINES' PROTECTION SOCIETY will be held at the DEVONSHIRE HOUSE HOTEL, 12, Bishopsgate-street Without, on WEDNESDAY, MAY 19, 1880. WILLIAM FOWLER, Esq., M.P., will take the chair at Half-past Seven o'clock. Speeches will be delivered by George Palmer, Esq., M.P., Mr. Alderman McArthur, M.P., J. F. B. Firth, Esq., M.P., W. H. James, Esq., M.P., Samuel Gurney, Esq., Lalmoohun Ghose, Esq. (a native of India), and other gentlemen. Admission free.

Colonial Missionary Society.

THE FORTY-FOURTH ANNUAL MEETING will be held in the KING'S WEIGH HOUSE CHAPEL, Fish-street-hill, London, E.C., on FRIDAY, MAY 14th, 1880.

The Chair will be taken at 7 p.m. by F. S. MACLIVER, Esq., M.P. Addresses will be delivered by Rev. Thomas Jones (Melbourne); Rev. W. Williams (Canada); Rev. E. White (Kentish-town); Rev. J. C. Mackintosh (Port Elizabeth, Cape Colony); Rev. W. H. Lawrence (Carlton, Victoria); Jas. Spicer, Esq., J.P., and others. W. S. H. FIELDEN, Secretary.

Evangelical Continental Society.

It is proposed to hold the ANNUAL MEETING of the above Society on THURSDAY evening, MAY 20th, at CLAPTON-PARK CHAPEL, ALBERT SPICER, Esq., in the chair. The following gentlemen are expected to address the meeting:—M. le Prof. Meile, from Florence; M. le Colonel Gantier and M. le Pasteur Dardier, from Geneva; M. le Pasteur Fisch, D.D., from Paris; and the Revs. Dr. Boyd and J. Hirst Hollowell. Chair will be taken at 7 o'clock. Collection. No tickets required.

Army Scripture Readers' and Soldiers' Friend Society.

4, Trafalgar-square, Charing-cross. THE ANNUAL MEETING to be held in WILLIS'S ROOMS, King-street, St. James's (Large Room—Upstairs) on WEDNESDAY afternoon, the 19th inst. The Right Rev. BISHOP CLAUGHTON will take the chair at Three o'clock precisely. Gen. Sir Arthur Lawrence, Gen. Copland Crawford, Rev. Canon Baynes, of Toppsfield; Rev. J. Bennett, of Chelsea; Rev. D. Somerville, Chaplain to the Forces; Capt. E. O. Hay, R.A., will take part in the proceedings. A Supplementary Meeting will be held in the Lower Room, Exeter Hall, on the evening of the same day, at Half-past Seven. Lieut. Col. Puget will preside.

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THE

Nonconformist and Independent.

[Combining the Patriot, Nonconformist, and English Independent.]

FRIDAY, MAY 14, 1880.

THE ROMAN CATHOLIC VICEROY OF INDIA.

THE choice of the Marquis of RIPON to be Viceroy of India, and of Lord KENMARE to be Lord Chamberlain, has caused a considerable flutter in ultra-Protestant, or, as we should prefer to phrase it, official-Protestant circles. Canon RYLE has had the indiscretion to protest against these appointments, even before he has been installed as Bishop of a diocese that overflows with Roman Catholics; our Low Church contemporaries are scandalised and surprised at the course pursued by the author of "Vaticanism," now that he is PRIME MINISTER; and one or two thorough-going Nonconformists have also given vent to their disquietude at these incidents. In the particular cases referred to, we may take it for granted that, apart from their religious views, these high officials are well qualified for the positions they are called upon to fill. Of their fitness the PRIME MINISTER may be supposed to be the best judge. In his view Lord RIPON is, no doubt, thoroughly well adapted to undertake the duties of Governor-General of India. There are not many candidates for this exalted and responsible position, and it is to be borne in mind that Lord RIPON was not the first choice of Mr. GLADSTONE, who had previously offered the post to Mr. GOSCHEN. Those who have strong faith in the pure motives and sound judgment of the PREMIER will credit him with having found in Lord RIPON qualities—such as uprightness, conscientiousness, and special knowledge—which fit him to be the QUEEN's representative in our Eastern Empire, and may better serve the interests of the Commonwealth than a brilliant novelist with the Imperialist yearnings and aggressive tendencies which reflect the idiosyncracies of his chief, and have helped to bring about the present imbroglio in Afghanistan. A cautious and experienced statesman, although a Roman Catholic, may be a safer Indian Viceroy than a Protestant *parvenu* fired with personal ambition and reckless of consequences.

But the objections to Lord RIPON's appointment is not so much political incapacity as his personal faith. His religious views ought to disqualify him for high office, and his lordship is all the more obnoxious because he is what is called a "pervet"—that is, a convert from Anglicanism to Romanism. This plea is hardly tenable half a century after Catholic Emancipation, and at a time when a Roman Catholic occupies the distinguished position of Lord Chancellor of Ireland. Lord O'HAGAN should be proscribed as well as Lord RIPON; and if the protestors are right, the Act of 1828 ought to be repealed. It is then alleged that the Governor-General of India must necessarily wield vast influence, and that in the present case it will be exercised for the furtherance of Lord RIPON's own Church. In what direction? may we ask. Personally the Indian Viceroy will have nothing to do with the great missionary organisations that are in operation there, and we note that he undertakes to observe the same impartiality towards them as his predecessors have done. It is incredible that Mr. GLADSTONE should have selected as the representative

of the Crown in India a nobleman who would regard himself in his official capacity as a Catholic first, and an Englishman afterwards. In theory, at least, the royal proclamation of 1854 recognising full religious equality in India is still in force. In practice it is somewhat violated by the partial support of Anglican dignitaries and clergymen out of the public revenues, and the protest against Lord Ripon's appointment comes with a peculiarly ill-grace from the upholders of the principle of ecclesiastical exclusiveness. They "strain at the gnat and swallow the camel." They do not object to the taxes wrung from Hindoos and Mohammedans being expended in the maintenance of Church of England institutions. Religious freedom is all right so long as it is their own monopoly. When it is impartially applied, as in the case of choosing a Roman Catholic Viceroy, they are up in arms at the alleged scandal.

It is important that Nonconformists should set their faces against such one-sided ideas of religious freedom. They must be—and, we believe, are—prepared to recognise the principle with all its consequences, and to exercise a robust faith in the results of its impartial application. The dangers that arise do not spring from its loyal acceptance, but from its one-sided recognition; from the illegitimate claims of an ecclesiastical system, which is in theory already an anachronism, rather than from the application of a principle that cannot be ignored. It is amusing to see the flutter into which the *Record* and other Anglican Protestant newspapers are thrown by the embarrassing relations of a Roman Catholic Viceroy to the Anglican bishops and clergy of India, by the anomaly of a Quaker Chancellor of the Duchy of Lancaster having to appoint to Church livings; and by the spectacle of a Catholic Lord Chamberlain being charged with clerical appointments. Such anomalies are too flagrant to last. They have their root in the supremacy of a particular Church, which is out of harmony with the condition of things, and cannot be reconciled to the inevitable principle of religious equality. What is the use of a Protestant Reformation Society, when its own chairman, Lord ORANMORE, bewails "that the most energetic clergymen of the Church of England are not only not friendly, but even inimical to the principles of the Reformation." This is the reluctant admission of a Church layman, who, on the one hand, insists that the authority of the nation should sustain such "veiled Romanists," while, on the other, he protests against the choice of a Roman Catholic as Governor-General of India. Year by year the evils and inconsistencies of our State-Church system, and the soundness of the principles held by the Free Churches, are becoming more manifest. It is devoutly to be hoped that Nonconformists will not be induced to abandon this unassailable position, and be scared into any betrayal of their trust by the clamours of panic-stricken bigotry, and the pretensions of a narrow and one-sided Protestantism.

THE FARMERS' NEW HOPE.

It has been so customary to regard farmers as allies of the Conservative party, that some astonishment has been occasioned, not only by the results of the county elections, but also at the complacency with which the change of Government is regarded in agricultural circles. The fact is, that the Conservatism of many farmers who have all their lives voted with the party lately in power, has been a thin veneer, stuck on, so to speak, by their fathers in their young days, but not fixed by any genuine bond of sympathy. Hundreds of so-called Conservative farmers have long been Liberals without knowing it. There has been nothing Conservative about them but the name. They have avowed themselves in favour of radical agricultural reforms, and, by so doing, have gone against the most cherished reservations of the Conservative party. They vainly hoped that the men who arrogated to themselves the title of "farmers' friends" would carry out the alterations in the laws affecting agriculture that they have long felt to be absolutely necessary if British farming is to hold its own against a world of competitors. Hope deferred has made their hearts sick. They have seen that during six years of almost absolute power their professed friends have utterly failed to give proofs of friendship, and they have therefore reluctantly come to the conclusion that they have been leaning on broken reeds. This conviction, in thousands of instances, has borne fruit in the recent elections, so that in many county divisions in which the farmers' votes turn the election there has been a change of party representation. In short, the farmers have tried the Conservatives, tried them long with rare patience, and found them wanting. Now they have begun to see that they have been betrayed, that the declared identity of interest amongst landlords and tenants has been used as a

blind to keep them from seeing who are their true allies, and that the men who have always opposed their reasonable demands for reform are really their political foes. Hitherto, it must be confessed, they have not had much to thank the Liberals for. The old fallacy which fostered the delusion that there was an antagonism between town and country interests, has not been harboured by agriculturists only. Representatives of urban constituencies have been deluded by it also. But both have lately been enlightened, and now farmers and Liberal politicians have come to see that they have far more in common than they had any idea of a short time ago.

Even at the last elections, which have effected such a great revolution in county representation, the majority of the farmers in England, though not those of other divisions of the kingdom, voted with the Conservatives. It could not be expected that they would suddenly throw aside their lifelong and traditional party adherence. Nor must we forget that the majority of landlords are Conservatives, and that large numbers of tenants are still afraid to offend these local potentates. Not a few have lately received favours in the form of remissions of rent, and in such cases a feeling of gratitude has been improperly, though excusably, carried into politics. Still a surprising number of tenants who had previously voted for Conservative candidates changed sides at the recent polls, and many more, there is reason to believe, voted in a half-hearted way for their old allies. All this is easily to be explained. Liberal county candidates, as a rule, declared themselves boldly for the reforms demanded by farmers, while Conservative candidates as generally were silent on these subjects. But what we particularly wish to notice is a fact which those who mix freely with farmers cannot have failed to notice. It is this, that many of those amongst them who still call themselves Conservatives are by no means grieved at the change of Government, but, on the contrary, express hopes, more or less sanguine, as to what their new rulers may do for them.

There is no doubt that the result of the next General Election will depend, to a considerable extent, on the manner in which the Liberals deal with questions of peculiar interest to county voters. They are pledged up to the hilt in favour of agricultural reform, and on their pledges the new hope of farmers in the Liberal Government is based. For our own part, we have little fear that this hope will be disappointed. There is nothing demanded by any responsible body of farmers which it could injure a Liberal Government to grant. The great Whig landlords may be unwilling to consent to a radical reform of the land or land-tenancy laws; but the rank and file of the party are almost wholly with the agricultural reformers. As far as Mr. GLADSTONE is concerned, he has clearly shown his disposition to get rid of the abuses which so seriously oppress the cultivators of the soil, and, through them, act injuriously upon the interests of the whole nation. Prominent members of the party, such as the Duke of ARGYLL, who are known to be opposed to most of the reforms demanded by farmers, must give way. If they do not, there will either be a division in the party, or farmers will return to their old allegiance, if they do not, more rationally, ally themselves with the Radical section of the Liberals, who are in reality their best friends. Unfortunately, political resentment is apt to be visited on the just and the unjust, and if the Government should fail to justify the new hope of the farmers, the revival of Liberalism in the counties will almost certainly suffer reaction. We are glad to think that advanced Liberalism is strong enough in the Government to prevent any such catastrophe, and that a further safeguard is assured by the still greater proportionate strength of Radicalism, in the best sense of the term, on the back Government benches. Nor are there wanting some reasons to assure us that moderate Liberals are favourable to a fair consideration of the farmers' demands. Lord HARTINGTON, who is a representative of moderate Liberalism, pointedly asked the farmers to try the Liberal party, and he is not the man to have given expression to a mere lure. He did not declare himself very definitely upon questions of agricultural reform; but he in effect announced himself as ready to do more for farmers than their professed "friends" have done. On the whole, then, we have reason to believe that the new hope of the farmers will not be disappointed. That nothing of importance can be done this Session is generally admitted. Before the next Session has been commenced, however, there will be time to mature some general scheme for dealing with the objects of agricultural reformers. The Farmers' Alliance will have sent its proposed deputation to wait upon the PREMIER, and the leaders of that association in the House of Commons will have had opportunities of declaring their views. The Session

of 1881, therefore, may be predicted to be one in which the British system of land tenure will be thoroughly examined in all its ramifications, and we hope that the results will be gratifying to a highly deserving, though now suffering, class of the community.

Most of the members of the GLADSTONE Administration whose seats were vacated have been re-elected without opposition, and to a great extent without putting in an appearance. These include Mr. GLADSTONE, the Prime Minister and Chancellor of the Exchequer; Mr. BRIGHT, Chancellor of the Duchy of Lancaster; Mr. CHAMBERLAIN, President of the Board of Trade; Mr. CHILDERS, Secretary for War; Mr. FAWCETT, Postmaster-General; Mr. J. HOLMS, Sir A. HAYTER, and Mr. COTES, Lords of the Treasury; Mr. MUNDELLA, Vice-President of the Council; Mr. DODSON, President of the Local Government Board; Sir H. JAMES, Attorney-General; Mr. HERSHELL, Solicitor-General; Lord CHARLES BRUCE, Vice-Chamberlain; and Lord KENSINGTON, Comptroller of the Household. Lord HARTINGTON, Secretary of State for India, will, it is expected, be re-elected to-morrow.

The HOME SECRETARY has not only had to fight for his seat for Oxford, but has lost it. The contest at the General Election, which displaced Mr. HALL, the great Oxford brewer, and returned Mr. CHITTY with Sir WM. HARCOURT—the former by a majority of 10, and the latter by 112—keenly exasperated the Conservative party. Deaf to all appeals on the score of what was seemly, they put forth every effort last week, in the way of liquid persuasives and otherwise, to oust the HOME SECRETARY, who on Saturday was defeated on the ballot, the numbers being:—

Hall.....	2,735
Harcourt	2,681
Majority	54

Many Conservative votes which were in April split with one or other of the two Liberals, were on Saturday given to Mr. HALL, and the fact that a petition has been presented against his return suggests how other votes may have been secured. The defeat is personal rather than political, and is all the more curious, as Sir W. HARCOURT was chiefly instrumental some years ago in preventing the repeal of Queen ANNE'S Act relative to the re-election of Ministers appointed to places of profit under the Crown. The HOME SECRETARY, who ought to profit by this serious check, will not, of course, be long without a seat in Parliament. A safe constituency would be the little borough of Calne—often a place of refuge for distressed statesmen—whose present representative, Lord E. FITZMAURICE, is likely to be some time absent as British Commissioner for Eastern Roumelia.

Parliament has been holding occasional sittings during the week to complete the swearing-in of Members, and adjourned on Tuesday over the Whitsun recess. On Thursday next the delivery of the Speech from the Throne will be the sign that the real work of the Session is commencing, we trust, in the spirit of the PREMIER'S words to his constituents at Midlothian, "The time for words has gone, and the time for the beginning of action is now come." The report, which must have been seen with pleasure, that the QUEEN would open her new Parliament has died away. The Commons have had both a debate and a division. Last week it was resolved *nem. con.*, on the motion of Lord R. GROSVENOR—who, for the time being, represents the Government—seconded by Sir S. NORTHGOTE, that the case of Mr. BRADLAUGH should be referred to a Select Committee. On Tuesday, when the committee of nineteen was proposed, Sir H. D. WOLFF moved the previous question on the far-fetched plea that the proposal was, in the present state of the House, unprecedented and irregular and an evasion of the Royal Prerogative. The flimsy nature of the objection was easily shown, but members of the Opposition—which, it must be remembered, is now Tory—eagerly seized the opportunity of giving their version of the recent Northampton election, and of appealing, in sarcastic terms, to the "representatives of religious Nonconformity" in the House. A majority of 171 to 74 negatived the previous question, and the Committee was nominated. The Committee, resolved on losing no time, met on Wednesday morning, chose Mr. WALPOLE as their chairman, and decided to consider the question referred to them—whether the claim to make an affirmation in lieu of the oath of allegiance is valid—on broad grounds, and not at present to require the presence of Mr. BRADLAUGH as a witness or to hear any evidence. They have come to a very early decision. Before separating yesterday it was resolved by a majority of one—the Chairman's casting vote—that the law, as it at present stands, will not allow Mr. BRADLAUGH to substitute an affirmation for an oath. As it is not likely that Parliament will admit the hon. Member for Northampton by a simple affirmation, there are two other solutions of the difficulty—either that Mr. BRADLAUGH should accept the customary formula, or that the Government should bring in a Bill to amend the law. The first is improbable, and to the second the House of Lords would hardly agree. Why not, as the *Times* says, abolish Parliamentary oaths altogether?

There is some expectation that the CHANCELLOR of the EXCHEQUER will be compelled to propose some new financial arrangements, owing to the startling discovery that the expenses of the Afghan war are more than four millions sterling beyond the estimate; thus changing the boasted surplus of the Indian Budget into a deficit of some three or four millions. To his indignant comment on this fact at his re-election for Hackney, Mr. FAWCETT added the statement that on the 13th of March the deficit was known to the Government, who concealed the

information in view of the General Election. He has since admitted that no "definite" information came to hand before April 8th, and has apologised for his unfounded imputation. But the fact is, alas! too true, and is in accordance with current belief, actually expressed by Mr. GLADSTONE, when the Indian Budget was discussed in the House of Commons. The incident has caused "a profound sensation" throughout our Eastern Empire, and will no doubt give rise to lively debates in Parliament. Probably a commission will be sent out to investigate the entire financial position of India.

Our new FOREIGN SECRETARY is not destined to repose on a bed of roses. Earl GRANVILLE, as is customary, has marked his entrance upon office by the issue of a circular note to foreign Powers, which has been magnified by sensational newspapers into a manifesto. The noble lord, in substance, suggests that the time has now come to secure the execution of those points of the Berlin Treaty that are still pending—viz., the Montenegrin frontier difficulty, the Greek boundary question, and the unfulfilled pledges relative to Armenia. The circular asks whether the Powers are prepared to discuss the best means of bringing these several matters to a prompt and satisfactory conclusion. The dispatch is said to have been well received alike at St. Petersburg, Vienna, and Berlin.

The rush of events has given increased emphasis to Earl GRANVILLE's invitation, and re-opened the Eastern Question in a menacing form. His lordship had induced all the Powers to unite in a collective protest to the Porte against the manœuvre by which the Albanians were allowed to occupy the fortified positions evacuated by the Turkish troops before the Montenegrins could take possession of them. But the Albanians thus effectually encouraged have set up on their own account, and actually proclaimed their independence. The whole of the northern part of that province is in arms, and the Turkish authorities are either powerless, or connive at the movement. A force of some 10,000 men, well provided with artillery and supplies, is collected, and all the chief tribes have sent contingents, and there is said to be perfect harmony between the Mussulmans and Christians of Albania, who, moreover, repudiate the rule of the SULTAN. These forces are being concentrated, and are said to be capable of maintaining a long struggle in the mountains. At Constantinople this sudden outbreak is regarded with remarkable indifference. The Porte has no troops to spare, and no money to pay them, and is not ill-pleased to see its old enemy Montenegro checkmated. That little State is hardly a match for the numerous and warlike Albanians. The movement is in defiance of the authority of the Great Powers, but who is to enforce that authority if the SULTAN declines? Besides, this new problem involves the Greek frontier question, for Albania extends from Scutari on the north to Janina on the south.

The present is not the time when Austria is likely to be invited to give effect to the mandate of the Signatory Powers. Mr. GLADSTONE's famous warning—"Hands off"—uttered during his electioneering campaign in Midlothian, produced the desired result. The right hon. gentleman has sent an important letter to Count Károlyi in reference to his recent criticisms on the policy of Austria, which some of our papers characterise as an abject apology, and as coolly abandoning charges that have served their purpose. But while exonerating Austria from any desire "to play a part in the Balkan Peninsula hostile to the freedom of the emancipated populations," Mr. GLADSTONE is able to do so in consequence of having received from Count Károlyi the assurance that his Government "has no desire to extend, or to add to, the rights it has acquired under the Treaty of Berlin, and that any such extension would be actually prejudicial to Austria-Hungary." Our PRIME MINISTER can afford to be generous. Lord SALISBURY favoured Austrian extension, and the substitution of its influence in the Balkan Peninsula for that of Russia. Our general election has not only unseated the BEACONSFIELD Government, but changed the policy of the Government of Vienna. This is a benefit for which we have mainly to thank Mr. GLADSTONE.

WOMEN'S SUFFRAGE.

A LITTLE relaxation and contrast to the usual run of May meetings was afforded by the national demonstration of women in favour of female suffrage held in St. James's Hall on May 6th. Ladies on the platform, ladies in the body of the hall, ladies in the galleries, with a few black coats scattered amongst them (but in a position the reverse of that they usually hold, as speakers to and managers of meetings)—such was the sight presented by this mass meeting. The demonstration was in reality national, for deputations were sent by all the chief towns in the United Kingdom, and there were present representatives of all classes of women,—the fashionable, the intellectual, and the working-women, the latter, of whom a number sat together on the orchestra, having marched to the meeting, headed by a banner of their own making. So, in spite of extravagancies, which are sure to creep round every progressive movement, the demand made by women for the suffrage is undoubtedly supported by the great mass of women, who think they suffer not from a mere sentimental wrong, but that the granting of the suffrage will bring the redress of many grievances now pressing heavily upon them. It is almost universally conceded now that this demand is in itself a just one, and that the exercise by women of their voting powers for school and various local boards has been beneficial, but it is asked of what use can the franchise be to women, as a sex, when those who will have the right to vote will only form one-seventh of the whole body of electors? It is not that women expect to have the power of electing their own

special representatives, but rather that they feel the suffrage will place a power in their hands which they will bring to bear upon the Parliamentary candidates, thus obtaining, first, a hearing of their grievances, and eventually, it is hoped, a redress of many of them.

Laws have a moral end, and are women not capable of judging between right and wrong? If women had a direct influence upon Parliamentary legislation, it is not likely that we should have laws made protecting vice in the one sex, at the cost of purity in the other; when laws shield, instead of preventing, vice, it is an entire perversion of their end. Were women enfranchised we might soon hope to see an alteration in the use made of educational endowments; where, although in many cases the endowment has been originally intended for the use of both sexes, it has been absorbed by the one all-powerful sex on the ground of "might is right."

We believe, too, that women would then have some chance of gaining a legal right to the custody of their own children. At present, in the event of a separation of the parents, all moral and natural rights are set aside, and a woman loses all legal claim to her children when they are over seven years of age. These grievances are now widely known, and we believe that the agitation which seems nearing a climax, will not cease until a certain degree of moral and legislative reform has been obtained. In the meantime, we will be grateful to those reformers who, seeing these grievances and many others which need not here be detailed, have begun the work of reformation in the face of all the opposition and unpopularity which, in common with all pioneers on the road of progress, they have thus brought upon themselves.

THE GROSVENOR GALLERY.

WE must congratulate Sir Coutts Lindsay, Bart., and his assistant directors on the growing fulfilment of their art ideal. That ideal we take to be the giving scope to vitality in the region of art. Freedom from conventionality is a good thing, and if sometimes mistake is made in mistaking for genius what is merely clever haste and dash, we must forgive the occasional intrusion of pictures that are not worthy to rank with the highest art, which must always be fairly and finely finished, meaning, of course, by finely not finesse, but true finish.

To our thinking, this is the best of the Grosvenor Exhibitions, and they grow in favour every year; and if we may judge from the presence of a large number of art critics, the Exhibition is deemed worthy of special review. We do not propose to go into raptures with any pictures, though it is difficult to subordinate enthusiasm to criticism in the presence of such art-gems as 51, 52, and 53—"A Question," "A Garden God," and "A Pastoral," by L. Alma Tadema, R.A. The first of these, where a lassie is sitting and a laddie is reclining full length on a marble pier-side, is exquisite in colour and perfect in form, full of ease and life. Indeed, we place these first, as, though not large pictures, they contain a wealth of work, and a lovely tone all through them. All the artist's especial excellences meet in these pictures. In 54, J. E. Millais, R.A., has painted a portrait of Mrs. Caird, which is strikingly full of character, whilst the dress as in 49, portrait of Mrs. Jopling, is simply marvellous for its ability. The brocaded robe of the latter is a study in itself. Whilst the water-colour galleries this year show simply a reproduction on the part of members of their former treatment of subjects, the Grosvenor Gallery manifests a creative and thoughtful skill. We do not much admire 57, "Victorious," by J. D. Linton, one of a series of pictures illustrating incidents in the life of a soldier in the sixteenth century, for the grouping of figures might be much more picturesque; and the visitor might be aided with some key-note to the story; but it is a specimen of noble endeavour to revivify history. E. J. Poynter, R.A., always able and careful, has sent 63, "Nausicaa and her Maidens," which is a finished study for the great picture. We prefer this to the great picture, as indeed we prefer most work of first thought, fresh and warm from the mint of the mind, to anything that can be done by the artist himself afterwards. All such works, whether from Müller, Solomons, Herkomer, Poynter, or others, ought to be valued very highly indeed—that is the artist's first warm life of the mind. In 69, Sir F. Leighton, P.R.A., has sent "Rubinella," a countenance rich in real beauty and full of expression, the colour is good flesh colour, and not a mere make up of lights and false shades. This is why we cannot altogether admire what is otherwise an admirable picture—222, by Louisa, Marchioness of Waterford—"The Writing Lesson;" for we note false colour in shadows. There is actually a patch of blue in the hair of a child; but it is an able picture—six little lasses all learning their lessons! The number of portraits in the Exhibition is very large; but we need not complain, for they are all, or nearly all, masterly ones. Look at No. 2, "W. Holman Hunt," by W. B. Richmond; 12, "E. Dixon," a very old gentleman, with finely-cut features, by A. Legros; 13, the quiet, intellectual face of Miss Mathilde Hallé, by C. E. Hallé; 19, "Professor Huxley," by A. Legros; 25, "Professor Marshall," also by Legros; and, 26, "Mr. Odell the Actor," by H. Herkomer, A.R.A., an artist whose fine instinct and intuitive reading of character saves him from any mere Holbein-like accuracy, while he is yet perfectly truthful. We look forward to Mr. Herkomer's position as one which will give him a pre-eminent place and a lasting renown. Then there are 40, "Charles Darwin, Esq., F.G.S.," by W. B. Richmond; and last, not least, 89, "Cyril B. Holman Hunt," a boy with a fishing-rod in his hand, by W. Holman Hunt. Sir Coutts Lindsay him-

self contributes, 121, "A Venetian Senator." The beard is good, and so are the hands. They have life and nerve in them. Somehow, the peculiar pink colour of the dress has crept into the hands a little, we think, not, perhaps, untruthfully, but unfortunately for the juxtaposition of colour. 31, R. Spencer Stanhope, is "The Waters of Lethe." We can see in it fairly good figure-drawing, and nice, lively touches of good colouring, but we cannot like it. The ideal breaks down on the heavenly side of the stream, the figures—some worn, some weary enough—going down, bearing sometimes a child, into the river—are able and full of character; but in the Paradise artistic power fails, as it must do, to idealise the unknown life. It seems to us that here and there the youths and maidens seem to be courting over again, and the groups seem to want some inspiring purpose; it is a little like wandering about in Hampton Court Gardens. In one word, idealism breaks down when it is more than a hint of future joys. 18, "Plums," by W. Hughes, makes one's mouth water. We look forward to see Mr. Hughes fill worthily the place of Lance and W. Hunt; his leadership in this kind of work will be acknowledged soon. A capital picture with a clever name is 22, "The Bridge of Sighs," by T. R. Morris, A.R.A. Two maidens are on a bridge, and a country lad is seated on a horse, lazily going down, with a halter on, to drink. Some of the best pictures are by R. W. Macbeth. We find that we have marked them one and all. 84, "Expectation," presents us with one of the sweetest maiden faces in the gallery, but 131, "A Flood in the Fens," is the most realistic in the exhibition; the face of one girl is, perhaps, too refined, but the whole is full of intense life. 142, "Cradled in his Calling," by T. R. Morris, A.R.A., is a babe swung in a sort of net-hammock by the fishermen, whilst a young mother walks beside the child. It is full of fine drawing and sweet harmony of colouring, whilst one of Morris's pictures, 153, "The Corner Stone," gives the true flecked light of the sun falling on the hewn stone and the figure. 120, E. Burne-Jones, "The Golden Stairs," has the place of honour. We admire the attitudes of the figures and the harmony of tone, but we do not like the flesh colouring itself. Of course it is considered a beautiful picture. 114, Mark Fisher, "Coast Pastures," is full of fine, broad handling; the sheep are in motion, and are well distanced. 104, "A Quiet Corner," by Mrs. Florence Sherrard-Kennedy, has some lovely delicate tree-drawing in it. 95 and 105, by A. Moore, are excellent as figures, the latter, with the face foreshortened, is full of beautiful expression; indeed, there is nothing sensualistic in these lightly-draped figures; they are pure and perfect in their treatment. And now let the visitor look well at 171, "Saved," by C. Napier Henry, which is a sea picture facing you as you enter. This is sea; and not green paint; these men in the boat are not dead dummies; you can almost hear them shout. The keel is running through clear, deep sea water. It is a glorious picture—we do not like the right-hand side of the sea so well. Note 175, by Clausen, "La Pensée," and 143, J. Parker, "Field Pea Gathering," is one of the sweetest bits in the Gallery, open, airy, free in touch, with truthful lights and shadows; 102, by G. E. Cooke, "Home, Sweet Home." 101, "Portrait of Ethel Peake," by S. Melton Fisher, is a charming little face, so fresh and innocent, with a "bunchy" little figure, which makes her quite natural and not "sitting for a portrait." 92, "A Spring Fantasy," by W. J. Hennessy, is a very graceful figure piece indeed. I have not seen Mrs. Alma Tadema's work before, but 36, "Hunt the Slipper," is real good art work. Doubtless the world of fashion will look at 9, "Madame Sarah Bernhardt," with much interest, and it is certainly a fine, intellectual countenance. We have only space left to indicate approval of 218, Carl Haag, "A Zulu," 223, "Spring," J. M. Jopling, and to express our surprise at 290, Alfred Morgan, "Lord Save Me." All I can say is, if this is to be the treatment of the miraculous in art, Lord save us, for it is a wonderment that the Grosvenor Gallery critics think this is art. A lovely little bit is 293, W. B. Gardner, "A Stormy Sunset," and certainly, though we do not find time left to make the study of it which it deserves, a noble picture is 100, by J. W. North, "The Grass of the Field." Doubtless considerable interest will be felt by many in 136, "The Song of Miriam," by W. B. Richmond. The girl figures seem to be carefully drawn, but we cannot say that there is much life in them, and we cannot imagine this semi-Grecian sort of refinement in the Hebrew faces. 108, Keeley Halswell, "Tug and Timber Barge," is good water. We have no space to notice the delicious little bits of English scenery, which make us anticipative of the coming summer, such as 189, "The Landing Stage, Cookham," by David Murray, 180, "View near Shanklin, Isle of Wight," by Alfred Morgan, 174, "Breezy Uplands," and "When Summer's Airs Blow Cool," by J. W. Buxton Knight, but these and others like 212, 213, "A Surrey Cottage," and "Beside the Streamlet," by W. Bascombe Gardner, give a refreshing brightness to the Gallery. And here we must positively leave this choice exhibition. It is not so wearisome as some, for there are not too many pictures, and the rooms are admirably designed for convenience and comfort. W. M. S.

RELIGIOUS EQUALITY AND THE NEW PARLIAMENT.—A desire having been expressed by friends of Religious Equality in the metropolis to have an opportunity of meeting those members of the newly-elected Parliament who are believed to have sympathy with them in their practical aims, the committees of the Liberation Society and the Dissenting Deputies have jointly issued invitations to a breakfast meeting to be held on Friday next, the 21st inst. We understand that Henry Richard, Esq., M.P., Chairman of the Deputies, has consented to preside.

We are authorised to state that the Rev. Thomas Jones will speak at the Colonial Missionary Meeting at the King's Weigh-house, this evening.

LONDON MISSIONARY SOCIETY.

THE eighty-sixth annual meeting of this society was held on Thursday morning, at Exeter-hall, under the presidency of Mr. J. Kemp Welch. There was a numerous attendance, the hall and galleries being well filled. The chair was taken at ten o'clock, and the proceedings were commenced by the singing of the hymn,

"Lord of mercy and of light,"

after which prayer was offered by the Rev. EUSTACE CONDER.

The CHAIRMAN then said: Ladies and gentlemen,—I almost feel that I have to offer an apology for appearing before you this morning—"No, no"—because I have been one of the managers of the society for many years, and perhaps it would have been wiser to go away from our direction for a chairman. But the office has been assigned to me, not, I promise you, by my own seeking or of my own knowledge. I was asked to take the chair, and there may have been a mental reserve that it would be best for me to remain in the chair, and not say anything. (Laughter.) But if you will allow me to say a few words, I will promise that they shall be very few; and I trust that whatever may be the deficiency of my utterance it may not express any deficiency of feeling for this society. This is the 86th anniversary of our society. Commencing in the last century, it is one of the earliest missionary societies, almost the earliest; and as we began, so we have continued under the broad designation of the London Missionary Society. Our operations have always been of a very broad and extended character; but, from circumstances which we rejoice in and do not regret, we are very largely and specially supported by the denomination of Congregationalists. That is a mere circumstance, and it is the outgrowth of the great missionary spirit that has pervaded this country during the present century. Very soon after our foundation, other sections of the Christian Church thought that they, as bodies, could go forward and take their share in the work; and while we, as a society, have always been free and open to receive all Christian denominations into our service, we are practically connected with only one, though we have constantly received support from those outside the Congregational body. Looking around this platform this morning, I could point to many here who are earnest Christian workers in the mission field, as directors of other societies. They are here with their fullest sympathy. Wherever we meet them, at home or abroad, there is the same loving sympathy and the same cheering disposition which leads on to success; and it would be utterly impossible for any one section of the Christian Church adequately to represent the mission field at the present day. We are indebted to various sections of the Christian Church; we were indebted to the advocacy of our Presbyterian friends yesterday for the service which was rendered to us at Christ Church. In our service we have, and always have had, others than Englishmen and others than Congregationalists. We have glorious men who have done glorious service, and we still look for help and guidance from all our fellow Christians abroad. With these few remarks as to our constitution, which gives us openings possessed by very few societies, let us congratulate ourselves that we are able, with the confidence of all our supporters, to maintain that constitution; and let us hope and pray that we shall continue the same glorious independence. We are now in our eighty-sixth year. Few are living now who were alive when the noble work was begun. There are few now living who can remember anything about the beginning of this work; and there are, we may be quite certain, none who took part in it. Since that period I may fairly say two generations have passed away. It is, therefore, a matter of congratulation in one sense, that, whilst workers have become old and departed, the society is not old, and is not wanting in vigour and energy. We have less, perhaps, of the excitement that used to exist in our meetings some thirty or forty years ago, because the world was then much smaller than it is now, and it was not so easily compassed as at present; therefore there may not be all the startling interest and excitement which used to fill with enthusiasm meetings like the present, but there is a far higher work to be done than mere geographical discoveries; there is a high spiritual work to do, and we are thankful that we have men to do it. I recollect forty years ago, our friend Dr. Moffat, whose name is always revered amongst us, after he had been away a great many years he came home and appeared on this platform. He was telling us of his adventures, and they were not trifling. I remember his speaking of his carrying his gun when on his Sabbath work, and a great many persons seemed to think that that was a great sin. Observing the feeling that existed, Dr. Moffat said, "My dear friends, no gun, no dinner." (Laughter.) And then he went on to ask how, if he had no dinner, the work was to be done during the remainder of the day. We can, also,

some of us, go back in our memories to the time when we lost our great missionary Williams. Williams and Moffat went out, I believe, at the same time. You are all familiar with the sad story of the death of Williams fifty years ago, but Dr. Moffat still lives amongst us, and people are delighted only to look at him, and still more if they hear his voice amongst them; they are thankful that he is still spared, and trust that for many years he may be permitted to do work for the Master. The report which you will hear refers to some of the losses we have sustained, and I as your treasurer ought not to omit to refer to the recent loss we have experienced of our worthy foreign secretary, Dr. Mullens. If there was one occasion more than another on which we listened to his voice with pleasure, it was on occasions like this when his reports were read to us, and when they seemed to us interesting romantic stories, owing to the graphic style in which he wrote and the interesting way in which the reports were read or (as was the case two years ago) recited. We cannot think of his services without a feeling of deep and unfeigned gratitude. He was called home to this country from India, at the request of our friend, Dr. Tidman, to assist in the work, which he felt himself unable to accomplish. Under Dr. Tidman's care, he was initiated into the work of the secretary of the society, and after a short time he became the Foreign Secretary. How he discharged his duty you all know. You remember a short time since he went to Madagascar in times of difficulty, and did work for us in connection with his friend Pillans. He was there nearly two years, and then returned to this country. Our Central African Mission was, as you know, started three or four years ago, and you know the difficulty which existed about eighteen months since, when death had removed two or three out of the very small band who had gone out to plant the cross of our Saviour in those regions. Dr. Mullens volunteered his own services to go out and endeavour to establish the mission upon good and firm foundations. It was a source of great anxiety to the directors that at his age he should undertake a journey exposed to so much risk, and we scarcely thought that we were right in giving our consent. Still, his heart and mind were set upon it; he said he had considered all the risks, that he had been a far greater traveller than most of us, and that he knew his own power of endurance. Accordingly, he persuaded the directors to allow him to go as far as Zanzibar, with the understanding that if he found it necessary he might still go forward. I am almost afraid that that was a foregone conclusion, and that he thought it would be his duty to go. What followed you all know. He went on that journey, and there his body now remains. He did his work, and did it nobly. We lost him in comparative youth, and now we mourn his loss. We honour his memory, and may we all be anxious to do what we can to make good the loss that we have sustained by his death! During his absence we had the valuable assistance of Mr. Whitehouse—(applause)—and I cannot tell you how much good we have received from his services. We did not feel the gap as we should have done but for the services so kindly offered by Mr. Whitehouse; still the time must come when we shall have to face the task of selecting another foreign secretary, and I ask your prayers that we may be guided aright in the discharge of that duty, for, humanly speaking, on our officers the success of the society largely depends. There is one other matter to which I wish to allude. I am anxious to offer our thanks to our young friends for their continued support as shipowners for our society. (Applause.) You all know that it became a necessity that we should have a vessel, especially in the South Seas, to enable us to prosecute our work; and you will, perhaps, hear that we even needed a steamship. The old *John Williams*, or a ship of the same name, did good work for us; but difficulties arose in the New Guinea mission which rendered a steam vessel necessary. Our worthy home secretary, who is always encouraging our young people, made an appeal to them, and the result has been that we have never wanted money to keep our ships afloat. (Applause.) We have only to say that we want so much money, and our young people, with characteristic energy, always find it for us. I do not think I ought to detain you much longer, for you are, no doubt, anxious to hear the report. I will only say a word as to our finances. You know what times we have been passing through in regard to finances in this country. Perhaps in the experience of many of us who have known something of this world, there has never been a greater period of adversity than the last two or three years. It has told upon the resources of this country, not commercially only, but commercially and agriculturally, and thus upon the industry of the country generally. Under these circumstances, we and all kindred societies have naturally felt the greatest possible anxiety. We have not distrusted our friends, but we have felt an anxiety that has deeply weighed upon us; and if we had not trusted in a higher guidance, we should often have been in despair. We have felt the pressure of the times, but there has been a resolution on the part of a large section of our supporters that the last thing they would do would be to curtail their contributions to this society. The

result has been that we have been able to pay our expenses, and, I am sure you will think that a very great success. (Applause.) There is no occasion for the accumulation of very large sums of money, but there is a necessity for a working capital in a concern like this. Without it, in periods of depression and anxiety, we should be in great difficulty, and, therefore, the sums of money which you sometimes see accumulated, are always useful to us to depend upon at times when we cannot get sufficient money from our constituents. There is also another reason why we want an accumulated fund. The time of our receiving assistance is generally at the end of our financial year, but all the expenses of the mission-field are going on every day in the year, and if we had not this accumulated fund we should be obliged to borrow money in anticipation of your subscriptions. With this fund we are enabled, as it were, to lend to ourselves, and to replace the money at the end of the year. With all our borrowings we have been enabled to pay our bill at the close of the year, and that is a source of great thankfulness and congratulation. But it was not the case in the year 1878. That was a disastrous year to us, partly from a deficiency in subscriptions and partly from a large increase of expenditure which was thrown upon us, so that we had to expend £13,000 or £14,000 of our funded property. Having done that we were still left with a deficiency of £5,000 or £6,000, which was a large sum of money to ask for. Mr. Robinson, however, in association with myself as treasurer, put forward an appeal for that £5,000, but I am sorry to say, from the circumstances to which I have already referred, the whole of the amount was not paid. We received about £3,500 to wipe off the obligation, and I am now anxious, as treasurer of the society, that you should seriously and solemnly consider whether the remainder of the debt ought not to be paid. I do not want you to give the money out of this year's subscriptions, but I appeal to those who are willing to make an extra gift to the society. I know perfectly well that we have large hearts amongst us, and I trust that the hint which I have thrown out, followed as it will be by the advocacy to which I am sure you will listen, may induce one friend after another to send up to our excellent secretary, Mr. Robinson, their contributions towards this object. I hope that you will not be deterred by the consideration that it is a very trifling sum—perhaps it would have been better if we had asked for £15,000, instead of £1,500; but it is the smaller sum for which I now make an appeal. With these few observations I will ask Mr. Whitehouse to read the report.

The Rev. J. O. WHITEHOUSE read extracts from the annual report. Of that document the following is an abstract:—

The report set out by referring with satisfaction to the improved financial aspect of the society as compared with the year ending May, 1879, when, after the employment of reserved funds to the extent of £12,000, there was an adverse balance of £5,235. A special effort was successful in raising £3,334 of this amount, and this, combined with an increase of the ordinary income and a reduction of the outlay, left this year a balance against the society of only £1,546. The contributions for general purposes amounted to £93,333, and for special objects to £8,829; total, £102,162. To this was added £1,700 from a sale of property at Hankey, South Africa. The expenditure, exclusive of the last year's balance, was £100,174, of which £85,133 represented payments by treasurer in London, and £15,041 raised and appropriated at the mission stations. In suitable terms, the report alluded to the deaths of Dr. Mullens, the Rev. A. W. Dodgahun, who had given up their lives in laying the foundation of the Central African mission; of three directors—Rev. Dr. Morton Brown, Mr. T. T. Curwen, and Rev. Dr. Raleigh; of three missionaries in active service—Rev. R. T. Gregorowski, South Africa; Rev. J. Cockin, Matabele Land; and R. Toy, Madagascar; two missionaries' wives—Mrs. Ashton, of South Africa, and Mrs. Muirhead, of Shanghai; and of retired labourers in the mission-field, Rev. Charles Hardie (Samoa), Mrs. Beighton, and Mrs. Gill. The number of missionaries now on the list of active foreign service is 136, and of female missionaries 12. No successor had been yet appointed to Dr. Mullens, but the duties of the foreign secretariat were being temporarily discharged by the Rev. J. O. Whitehouse.

CHINA.

In China, the report declared, there are indications of a gradual breaking down of old barriers of prejudice, one evidence of which was afforded by the fact that Dr. Mackenzie, of the London Missionary Society, and Miss Howard, M.D., of the American Methodist Episcopal Society, had been called to attend the wife of the viceroy, Li-hung-chang, whose illness had baffled all the native skill; upon her recovery, the viceroy handed over a portion of a temple for dispensary work, and charged himself with the cost of the drugs used. This, though not direct spiritual progress, is a very important step towards it, affording to the Christian teacher a greatly extended range for effort, and that under highly favourable conditions. The reports from several of the fields in China occupied

by the society are highly encouraging, and indicate true advance in various important aspects. The Rev. Griffith John points out the value of Hankow, "the greatest native mart in the empire," as a preaching station. "Away more than a thousand miles, in Szechwan," he says, "I have met with men who have heard the Gospel in Hankow, and knew me as a Christian teacher." In addition to the records of numerous instances of individual conversion and devotedness, the reports from China show, in some native Christian communities, very decided proof of growth and increasing earnestness in self-support and Christian aggression. As to the movement in the province of Shantung, to which reference was made last year, there was this report:—"As time went on, the number of professed converts rapidly multiplied; but there appeared to be strong ground for believing that the principle which prompted many of these adherents was mercenary. It was also found that the distance from Peking was such as to render due oversight of the work very difficult, while the brethren in Peking were unable to supply the number of qualified native agents required to carry it on efficiently. Besides this, the province of Shantung having been, and still being, occupied by the missionaries of another society, the directors, true to the principle of non-interference with the work of other Protestant societies, and having regard to other circumstances of the case, have requested their brethren at Peking to withdraw from this field, leaving it to the efforts of the Methodist New Connexion Mission, which is now occupying it in greater force than in former years."

INDIA.

In India, the part which the missionaries recently took, during the famine, in the relief of the suffering has brought them into favourable relations with numbers of the natives. As to the results of the efforts made to give superior education to the young, the report says:—"While occasionally there is gratifying evidence of spiritual success, there is also much to disappoint. In many cases the faculty which detects, appreciates, and applies the moral force inherent in the facts learnt seems to be undeveloped, or stifled by the long-extended influence of degrading superstition. Thus, in respect to improvement of character, elevation of principle, recognition of social claims and duties, to say nothing of Divine claims, these students of many branches of science, graduates in the universities of India, are practically as though they had learnt nothing; as if their various studies had affected only such a portion of their mental system as must be exercised in order to pass examinations, and did not call forth any moral response, nor lead to any practical moral results." The report refers to the baptism of two Brahmins, father and son, at Bhowanipore. Among the efforts made with a view to bringing the Gospel under the notice of educated Hindoos is the delivery of lectures on questions connected with religion. Not only are lectures on the side of Christianity made use of in the holy war against error, but those delivered by adversaries are discussed and controverted in native vernacular periodicals. One effect of recent warlike operations upon the work of missions is thus alluded to in the report:—"The war in Afghanistan and the suspension of public works, to a considerable extent, in consequence of the outlay involved in carrying on that war, have injuriously affected some of the native churches even in the South of India. The removal of native regiments northward toward the seat of war has taken away many members of native churches and congregations, they being connected with the camp, or being the servants of military officers; while the stoppage of public works has thrown many native Christians out of employment, and they have been compelled to seek the means of livelihood in other places. Thus the churches have suffered both in numbers and in means available for self-support. These causes, together with the lingering effects of the recent famine in South India, have done much to depress the churches and their native pastors." Notwithstanding all this, instances are not wanting of earnest and persevering aggressiveness for Christ on the part of pastors and members of native churches.

FEMALE EDUCATION.

The number of ladies now on the list of recognised agents of the society in the department is twelve, the same as that reported last year. During the year one has retired from the work, but the number is made up by the addition of Miss Gordon, who had previously been rendering valuable service in education in Madras, and who, after a visit to England, resumed in October last the duties which she formerly discharged. Miss Cockin, who left England for Madagascar during the anniversary services of last year, arrived in October at Fianarantsoa, her appointed station, where a wide field is open to her for both educational and medical effort. The directors also gladly recognise the aid of many allies in this department—missionaries' wives, and other Christian ladies who are usefully co-operating in the work, and valuable native help, which is occasionally rendered gratuitously; one such unpaid worker, Mrs. Ling, is specially distinguished for zeal in this work.

MADAGASCAR.

The report contained only a brief reference to this important field of labour, the requisite details not having arrived in time, owing to some postal disarrangement.

SOUTH AFRICA.

The review of the work of the Society in South Africa enables the Directors to present little of an encouraging character. "The history," says the report, "of a large portion of the country, stretching even as far as the Zambesi, not only forbids the expectation that much advance has been made during that period, but will have led those who have thoughtfully studied that history to anticipate that true and sound progress has been seriously checked. Many distressing and disturbing influences have been at work. Long continued drought had desolated the land in many districts, and left the people impoverished, while war had excited and demoralised some and alarmed and scattered others, and left the country, and those who still clung to their old homes a prey to the lawless." In the Cape Colony advance has been made during the year in carrying out the plan of withdrawing from districts long evangelised and growing to maturity in Christian organisation, in order that the resources of the society may be more fully directed to the enlightenment of the heathen tribes beyond. Progress has also been made in that colony in giving effect to the "Missionary Institutions Bill" of the Cape Parliament, in selling to the natives, and securing to them, on a good title, portions of the estates termed institutions, which were granted to the society by the Colonial Government in the early years of the mission, in trust for the use of the natives, or were purchased by the society for this object. In Kaffrland, steps have also been taken to promote more full and systematic self-support among the native churches. In parts of Bechuanaland, on the annexation of Griqualand West by the British Government, "anarchy prevailed, church members and even native teachers took part in the conflict, and white men, settled on farms in native territory, became the objects of attack, and their property the spoils which were carried off. Thus the ordinary good work of the missionary was, for the most part, suspended; Christian vows were broken, and church membership was forfeited." Many of the natives, who would not join the aggressive party, harassed and alarmed, gathering what they could save of their property to carry away, fled for refuge to places at a distance, and many of the members of Christian churches directed their steps to stations of this or some other society, where safety and peace might be secured." Some of these refugees found shelter at Kanye, a station of the society from which the Rev. J. Good writes:—"I have recently returned from a visit to each of my out-stations, one of which is 15 miles north, one 40 miles east, and one 55 miles south; and I can say without hesitation, concerning them all, I find great cause for thankfulness at the progress made. At two of them they have built respectable places of worship during the year, capable of accommodating about three hundred each, and I found these places well filled; in fact, these two villages contain a great many of those who have emigrated from Griquatown, Likhathlong, and Kuruman, and may with strict propriety be called Christian villages. I wish there were more such. At one of them there sat down sixty communicants, many of whom I have met at the Lord's Table at Griquatown, and many who are the 'living epistles' of our long-departed friend Hughes, of Backhouse."

CENTRAL AFRICA.

The report related the progress of affairs in connection with this mission. After the arrival of the Rev. W. Griffith and Dr. Southon at Ujiji, a conference was held, at which it was arranged that Mr. Hore should be stationed at Ujiji, having charge of the depot of stores and of the *Calabash*; Dr. Southon at Urambo; and Mr. Griffith, with Mr. Hutley, at Uguha. Arriving at Urambo on the 25th of October, Dr. Southon immediately took measures to complete the house (the building of which had been commenced), to dig a well, and to prepare and stock a garden. So expeditious was he in the erection of the house, that by the evening of December 24th he was able to enter and occupy his new and substantial home, instead of being exposed in a tent to the storms of wind and rain which were now bursting upon the country. Since his return to Urambo, up to the date of his last letter, all had gone on favourably. His intercourse with Mirambo had been frequent and satisfactory, and his presence and conduct were quietly telling upon both the chief and his people, and preparing the way for more direct Christian instruction and result. At Uguha, which is generally regarded as the gateway from Tanganyika to the interior to the west of the Lake, a site for a mission station had been chosen, with the full consent of the chief, and a house erected, which the missionaries were occupying at the date of their last letters. At Ujiji, Mr. Hore was enabled to render that aid to the Abbé Debaize, a French explorer, in his last illness, which has been acknowledged in the following letter:—

"Foreign Office, March 27, 1880.
"Sir,—I am directed by the Marquis of Salisbury to acquaint you, for the information of the

London Missionary Society, and for communication to its members at Ujiji, that Her Majesty's Ambassador at Paris has received a note from the French Minister of Foreign Affairs, requesting that the expression of the gratitude of the French Government for the assistance given to the late Abbé Debaize at the London Missionary Society's station at Ujiji may be conveyed to the members of that society.—I am, &c.,
(Signed) "JULIAN PAUNCEFOTE,
"The Secretary, London Missionary Society."

To reinforce these missionaries, the Rev. David Williams is now proceeding to Urambo, Rev. A. J. Wookey to Ujiji, and Dr. Palmer to Uguha.

BRITISH GUIANA.

To the British Guiana Mission the report thus refers:—"For some years depression in trade, but especially the large introduction of coolies into the colony, has diminished the resources of the people; and consequently the means necessary for the support of the native ministry, and for the maintenance of church buildings, have failed to be supplied to the extent required. But besides these causes, a system of concurrent endowment is carried on in the colony of British Guiana, of which various denominations avail themselves, as far as they are able, and which is acting injuriously on the churches established by the society which do not accept aid from Government. They, therefore, are placed at a great disadvantage, and both pastors and people are much discouraged. Hence, it is not surprising that native pastors, educated by the missionaries of the society, are tempted to seek other spheres; that church members withdraw to join other churches, and that those who remain, being unable to bear the additional burdens thrown upon them, become disheartened. The directors regard the depressed condition of these churches with deep regret, and are seeking more full information to guide them in their consideration of the subject."

THE SOUTH SEAS.

"In this year," says the report, "half a century is completed since Mr. Williams, with his colleague, Mr. Barff, introduced Christian teachers into Samoa from islands farther east. In 1830, the light of the Gospel first reached Samoa, and in August next, the missionaries in that group, with a Christianised people, among whom idolatry is wholly a thing of the past, will celebrate the jubilee of the mission. No human tongue can tell, or mind conceive, the abundance and variety of the blessings which during these fifty years have come on Samoa through the Gospel; but the friends of the society will rejoice with Samoa in this year of high Christian joy and gratitude." As to Tahiti, where so serious a hindrance was placed in the way of Protestant missions in 1842, when the French assumed the protectorate of the island, we have the gratifying announcement:—"In February last, an ordinance of Government was issued, with a view to the organisation of the Protestant churches in Tahiti, and this was followed by a supplementary circular, publicly announcing that the English pastor, the Rev. J. L. Green, the society's missionary, will enjoy the same rights as the French pastors, and can henceforth preach in all the churches without previous authorisation. Such a measure of freedom in carrying on the work of the mission has not, until now, been enjoyed by the agents of this society since the French assumed the protectorate. Mr. Green, while communicating this intelligence, states that the Protestant churches in the island are in a prosperous condition, and adds that 'the present Government of France is very desirous of aiding them in the maintenance of their faith, which is left to them as an heir-loom from their fathers.'" The directors declare that, in consecration of their substance for the promotion of education and religion among themselves and in other lands, the native Christians in Polynesia have, during the past year, in many instances, not only equalled, but exceeded their liberality in former years. Besides erecting and repairing their places of worship and schools, they pay the salaries of their native pastors and schoolmasters, and to this is added a large contribution to the society.

NEW GUINEA.

The prevalence of malaria has been found to be a serious obstacle to the complete organisation of the mission. In the West, and near to Torres Strait, and within about seventy miles of the mainland, a station has been formed at Murray Island, from which the missionary has ready access to the neighbouring islands, and to the villages on the coast of New Guinea, which have now for several years been occupied by teachers, and where their work has shown very gratifying results. But sites for other permanent stations have yet to be found. During six years the *Ellengowan* has been rendering good service, doing work in the early stages of the mission for which a steamer was peculiarly adapted. Now, as the requirements of the work can be readily met by a sailing-vessel, as the steamer again needs repair, and as the cost of its ordinary maintenance in full work is very large, the directors, after consultation with competent authorities, including all the members of the New Guinea Mission, have decided to sell the steam-vessel, substituting for it a schooner of moderate tonnage.

The report thus concluded:—"All the spiritual results now reported, and all that have attended the eighty-five years' operations of the society, are to be traced to the power inherent in what the Fathers and Founders condensed into the brief formula—'the knowledge of Christ.' To this form of few, but sound, words the directors of to-day firmly adhere; for in this lies the power of God for the world's salvation. For themselves, and for all who co-operate with them in the work of the society, the directors earnestly desire an increasing and abiding influence of the Divine power. By its moving will the consecration of substance, of whatever kind and metal, become more free and more abundant in measure and in true value. Under its constraining, devotion to active missionary service will come with the force of a necessity, and preparation for it be pursued with the eagerness of a passion. From the standpoint of the Cross—the centre and spring of this power—the missionary will daily gain his inspiration, surveying the field in its Christward aspects, and planning and warring against error and evil, under the lead of the Captain of Salvation. By this has been won every true Christian victory of the past, and to this, and to this alone, must a loyal and working Church look for the high and final issue, when watchers in heaven, with loud and glad voice shall say, 'The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever.'"

The hymn,

"God is love; His mercy brightens,"

was then sung.

The Rev. Dr. ALLON moved the first resolution:—

"That the report, portions of which have now been read, be adopted, and that it be published and circulated, with the audited accounts, among the members of the society. That this meeting unites with the directors in gratitude to God that the financial condition of the society is so much improved as compared with the previous year, and pledges itself to continued effort to raise the income to an amount commensurate with the pressing claims of the heathen world. That it sympathises deeply with the directors in the grave anxieties which they have experienced during the past year, in connection with the Central African Mission, arising from deaths among those who had devoted themselves to this new enterprise, especially that of Dr. Mullens, the Foreign Secretary, and also from a long and painful suspense respecting the safety of other members of that mission; but are thankful that this field of effort now presents very encouraging aspects, with an increased band of earnest labourers; and also that in the field of New Guinea the missionaries are gradually gaining a stronger hold on the confidence of the people, and that steps are being taken towards carrying on operations on a more permanent system at healthy and well-chosen stations."

He said: A speech on the platform of a missionary society from a home-worker like myself who has never been a missionary seems something like a homily from a minister who has never been an apostle. It must necessarily be a very meek urgency of familiar truths, for the age of demonstration has altogether passed. No one, I suppose, would now vindicate the paradisaical condition of the heathen and inveigh against the cruelty and the folly of disturbing them by Christian ideas; and no one, I suppose, would vindicate the cynical selfishness that sought to exonerate itself from all responsibility in seeking to carry to them a better knowledge and a better light. There is some little inconvenience in this. I wish that somebody would raise an objection to missions which would be serious enough and important enough to demand a refutation; it would then be a great deal easier for a man like myself to make a missionary speech. (Laughter.) But the eighty-six years which have elapsed since the formation of this society have witnessed a wonderful revolution of idea and feeling in relation to Christian men; and equally remarkable has been the change in the position of missions themselves. Not only has idea advanced, but practical success has advanced also. Our missions no longer dot vast oceans here and there; they no longer fringe broad continents; they are planted everywhere; almost upon every shore, and wherever man can go, missions are in the highway of progress. And yet it does not seem very long—only eighty years—since Dr. Vanderkemp went to South Africa, and reported that it was not at all an uncommon thing to see the announcements on the doors of Dutch churches, that dogs and Hottentots were not admitted; and some of you will remember that the French Governor of the Isle of Bourbon told the pioneer of our Madagascar mission that it was altogether hopeless to think of converting the Malagassees to Christianity; that they were no better than brute beasts, and that they had no more intelligence than cattle. Well, certainly something has been done, not only in the revolution of idea, but in demonstrating the feasibility of Christian missions to the heathen. We stand to-day in a position very different from that of eighty years ago, and far surpassing that which the most sanguine anticipation could then have anticipated. Well, this is also attended with embarrassments; it has produced somewhat of a depressing effect upon our missionary meetings. It would require a large amount

of genius to get up an excitement in a missionary meeting now, or produce a sensation now, for missionary operations have come to be among the commonplace agencies of the Church. We accept them just as we accept evangelising work at home, and we go to a missionary meeting very much as we go to church, with an ordinary sense of duty, and with a feeling that we are not going to hear anything very novel. We have come to be familiar with the romance of missions, but we attend our missionary meetings in token of our fealty to our great work, that we recognise it to be our great obligation to carry forward. Now, I think that is no simple achievement, to have thus changed the very idea, and the very position of Christian missions. At one time the conversion of the whole world was the dream of a Christian enthusiast, the Utopia of a Christian philanthropist. No means of accomplishing what was ideally presented, were present to the minds, or even to the imaginations of men. All this has passed away, and we now accept the conversion of the entire world as part of the commonplace prosaic work of the Christian Church. I do not know in any previous age that this idea of missions has been so received. In the missions of former generations great countries were assailed, and very great achievements were realised, but for the first time we have accepted the idea, and we have demonstrated the possibility of it, that the whole world is to be converted to Jesus Christ. This change of things has produced a feeling in some superficial observers that our missionary fervour may somewhat have cooled, that our missionary zeal may have somewhat diminished. I think our missionary reports, especially the report which we have heard this morning, abundantly refute such a proposition. Last year, through very natural causes, our finances suffered in common with the finances of almost all Christian agencies, but the simplicity, the ease, and the noiselessness with which they have been restored to their equilibrium, simply show how entirely the missionary idea has taken possession of Christian men and women. One does not dream that affection has diminished because the calm, quiet love of the husband has succeeded to the somewhat demonstrative passion of the lover. One does not think that the stream has diminished because the deep calm river rolls silently in place of the babbling rill. One does not think that the heat of the furnace has diminished because the white heat has succeeded to the crackling of thorns which kindled it. And so one is not to imagine that the calm strength of purpose which has now taken possession of the Church is inferior in force or in fervour to the first impulse of surprise, astonishment, and thankfulness. (Applause.) Of course, there is a great danger of falling into routine. It is just possible that we may do our missionary work with somewhat of diminished energy and enterprise; but then routine is the possibility of all familiar things, and if you are to avoid this possibility, you must exclude the familiarity of things that are the best. It is the danger that attends our attendance upon worship; it is the peril that besets all form of Christian life, and we simply have to fight against routine, not by trying to get up occasional and exceptional excitements, but by feeding the deep life of our thought and purpose with great principles. (Applause.) At any rate, our missions have outlived the ages of formal opposition. Why, sir, I am old enough to remember the time when there were even religious objections to Christian missions, when men deduced certain conclusions from hyper-Calvinistical ideas that there was no obligation on the part of Christian men to send missions to the heathen. Our missions have wonderfully avenged themselves upon objectors such as these, for the sentiment of the thing itself has, thank God! well nigh disappeared from our churches. And then there were social objections of no mean character to Christian missions; and there were certain political difficulties which our early missionaries and our early directors had to encounter. These have all passed away—all formal difficulties and objections—and the moral forces of the world stand simply face to face with each other, and we have to come to this conclusion, that the idea being vindicated, and the achievement being demonstrated, as feasible, we have simply to go forward and do the work which Christ has given us to do. It is very difficult for us this morning to realise the thought and the purpose of the fathers and founders of our Missionary Society, their modest hopes, their ready enthusiasm—the enthusiasm and tears that were excited by even a small success: it is altogether impossible for us to imagine what they would have thought and felt could they have anticipated what these eighty-six years of missionary work have achieved. Now I know that figures are the least eloquent part of the most prosaic speech that is ever delivered, and yet I wish to put before you just a few eloquent figures which I met with the other day in a very interesting little book on Missions by my friend Dr. Christlieb, of Bonn. Eighty-six years ago there were in existence seven Protestant Missionary Societies, three of which had been working for nearly a century, two of these three being the Society for the Propagation of the Gospel and the Moravian Missionary Society. At the present moment there are 70 Protestant missionary societies; 27 of these belong to England, 18 belong to America, 9

belong to Germany, 9 belong to Holland, and 9 to Scandinavia. There are also missionary societies in our colonies, Australia, the Cape, the South Seas, and elsewhere, which are working in hearty co-operation with the Protestant missionary societies of Europe and America. Eighty-six years ago 170 male missionaries were employed in connection with these Protestant missions, 100 of whom belonged to the Moravian Missionary Society; to-day there are 2,400 European and American missionaries, besides hundreds of native pastors; 1,600 in India alone, and 1,600 in the South Seas. There are 23,000 native catechists, and many thousands of Sunday-school teachers. (Applause.) Eighty-six years ago 50,000 heathen converts were reckoned; at the present time 1,650,000 converts from heathenism are computed in connection with our Christian missions. In the year 1878 alone, 60,000 were added to the converts of our Christian societies. (Applause.) Eighty-six years ago £50,000 were contributed for Protestant missions; at the present moment £1,250,000 are contributed—five times as much as the entire amount contributed by the Roman Propaganda. England contributes £700,000, and America contributes £300,000, Germany and Switzerland from £100,000 to £150,000. Eighty-six years ago seventy missionary schools were in existence. At the present time there are 12,000 missionary schools in existence, with 400,000 scholars, many of them high schools, grammar schools, giving instruction also to theological students. In India alone there are 2,500 missionary schools. In Madagascar our own society alone has 784 day-schools with 44,794 scholars. Eighty-six years ago, there were fifty translations of the Holy Scriptures, and about five millions of copies had been circulated; at the present moment there are 226 translations of the Holy Scriptures into various languages and dialects, and 148 million copies of the Scriptures have been distributed. Why, scarcely forty years ago—that is, in 1843—all the English and American missionaries in China assembled in Hongkong, and they numbered twelve. In Hongkong they had six converts. At the present moment there are in China 240 Protestant missionaries, 90 principal missionary stations, 500 out stations, and some 12,000 or 14,000 Chinese communicants. In India alone there are 600 European missionaries, and 430 central stations. In 1852, the converts in India were 128,000; at the present moment there are 460,000. The increase from 1851 to 1861 was 53 per cent.; the increase from 1861 to 1871 was 61 per cent., and during the last ten years the ratio of increase has been greater still. The last two years especially have witnessed an increase almost unparalleled, partly through the benevolent services that were rendered in connection with the famine. At this rate of progress alone, supposing it to be maintained, by the close of this century, there will be one million of Protestant converts in India. Now, it is impossible to estimate the accumulation of moral forces that these figures represent, the multiplication of power every day; for it is far more than a process of simple addition. Familiar Christian ideas are being diffused through all lands, and the strengthening of religious habit is giving multiplied power to those who are doing missionary work. Now, there are many causes for this vast progress, which I think is about the greatest romance connected with our mission. If you try to understand what these figures represent, I think you will see abundant cause for abounding thanksgiving. Among the causes one may mention the great changes in locomotion, the discovery of the railroad and the steamship. When our fathers originated this society, the world in its different parts was separated to a degree of which we can form no conception. Now, a girdle has been put round the earth in less than forty minutes, and men think nothing of a tour round the world for a summer holiday. In twenty-four hours we get to Switzerland; for a six weeks' holiday we visit the United States, or go up the Nile and see Egypt and the pyramids of Pharaoh. Mr. Whyper has just gone to the Andes, and has been, as he says, "polishing off" Chimborazo and four or five mountains of nearly equal height. The entire feeling of the world in which we live is changed. We are brought into close neighbourhood with nations that are the most distant, and this has a most powerful influence upon the progress of our Christian mission. Then commerce has done a great deal. Commerce has always been a missionary from the time of the old Spanish colonisation until now. Commerce has been always enterprising; it has no nationality; it pushes its interests everywhere; it has often been a pioneer of missions, and has often followed closely in their wake. It has been computed that every additional European missionary sent to the South Seas is worth £10,000 a year to British commerce. Observe that commerce seeks civilised men; it does not find a large market for its wares among nations of savages. It is the interest of commerce that men should be civilised and Christianised, that in addition to the natural wants of men the artificial wants of civilised and Christian communities should exist. Then another cause of progress has been the advance of science—the changed feeling of scientific men. Instead of being the arcanum of a few, science has become the servant of the many. Science has

taken its position as the handmaid of humanity, and it is ever seeking to increase and diffuse its knowledge for the good of men. It presses its discoveries, it distributes its gifts, and everywhere it is seeking to make the world a partaker of its larger intelligence. And the missionary goes hand in hand with the man of science. In almost every department of science our missionaries have really been pioneers; they have contributed largely to the discovery of new countries; they have contributed to geological knowledge, to ethnological knowledge, to almost every form of scientific knowledge in which men are interested. In this way we are helped by many forces. But, of course, we shall all feel that chiefly this work is owing to the moral force of Christian ideas. It is the heaven which has been deposited in the lump, and which has been rapidly leavening the mass. It has addressed itself to human nature, and it has found affinities with human nature wherever it has come. It has spoken to men's consciences, and their consciences have responded; it has reminded them of their necessities, and it has abundantly satisfied these necessities. And above all it has put before men great ideals, noble thoughts, the possibilities of elevation and of nobleness; and the basest savage has responded to appeals such as these. It is altogether impossible to calculate the progress that has been made during these 86 years in Christian missions. It has proved, I think, beyond all question, that the conversion of the world is no longer a dream, but that it is a feasible thing. And we go forth to do this work—the work of civilisation, of which Christianity is the great secret, not by putting mere implements into the hands of savage men, not by the mere teachings of the scholar and the schoolmaster, but by seeking directly to develop all that is noblest in their manhood, by appealing to their hearts and consciences, by giving them large ideas concerning God, and human life, and human possibility. In this way Christianity evokes the most powerful of all responses of which human hearts are capable. Well, that is one side of it; let me just add, however, that we are not seeking to convert the world by European missionaries alone. As we have just heard from the report, at every stage of our missionary progress we are calling into existence missionaries among the natives, who shall themselves take up the work that we begin; and I for one am anticipating the time when we shall gradually withdraw from various missionary fields; when we shall no longer have to say to our neighbour, "Know the Lord;" when native pastors, as in the South Seas, in the West Indies, and in India, shall be multiplied; and when the work of evangelisation may be safely left to them. Now, is it worth while to carry missions to the heathen to accomplish these results? There is a certain selfishness that sometimes urges the plea that it really is not. First, it is a sacrifice of money; and yet one is almost ashamed to stand upon a missionary platform and talk about a sacrifice of money. Why, we British men and women last year spent 70 millions of money in alcoholic drinks, while our entire contribution to the evangelisation of the world was £700,000. I think, therefore, the less said about the sacrifice of money the better. (Applause.) Then, in addition to the sacrifice of money, this work involves a large sacrifice of men, and these the noblest men the nation can supply, for their very consecration is proof of what a noble and heroic type they are, and what mighty moral forces they would be in our own society if they continued in it. We are reminded by the report that among this noble army of martyrs a very prominent place is due to our very dear and honoured friend, Dr. Mullens; his name has been mentioned again and again since the intelligence of his death reached us, always eliciting some tribute of respect, and often of very warm and tender affection. I think we shall all agree that if any man was ever given to this society who was imbued and inspired with what I will call the genius of missions, it was Dr. Mullens. Cradled amid missionary influences, brought up among missionary ideas, he took to missions with a kind of natural instinct, and it became the ruling, almost the exclusive, idea of his life. It seemed to him quite a matter of course that he should go as a missionary. The thought of his exercising his ministry in any other field of labour seems scarcely to have occurred to him. Hence the wonderful simplicity of his character, the entireness with which he gave himself to the work that he had to do, the unselfishness which I think has never been exceeded by any man whom I have ever known, the simple entireness with which he gave himself to the idea to which he had consecrated his life. His manifold gifts rendered him a missionary of unusual efficiency. He had a great aptitude for language, he had a *cacothes ambulandi* upon him, and never liked to be at rest; the love of travel was in him almost a passion. His scientific acquirements were of no mean order. He had a remarkable power of acquisition, so that whatever he saw he appropriated and assimilated, and it became part and parcel of his nature. He had a considerable power of eloquence—eloquence that has often held us in this hall almost spell-bound; an element of poetry in forming and beautifying it, and making it attractive even to the most prosaic;

a piety that was scarcely qualified; always referring to the Divine will and to the Divine love, and, above all—perhaps crowning all—a kind of optimism, which wherever he went induced him to look at the best side of things, to believe hopefully and brightly. In his church life—and he was, as you know, a member of my church for a great many years—he always looked at things on the spiritual side, always spoke of things in the most hopeful way. A depressing word, a deterrent word, scarcely ever fell from his lips. These various qualifications made him a missionary of no mean order, full of enterprise, full of indefatigableness, and gave him success, not as a discoverer—that was not his field—but in the work to which he gave himself—successes that I think have been second to none achieved by the missionaries of this society. (Applause.) I will not speak of the advance at home which these eighty-six years have witnessed, and yet a great deal might be said on that point. If the progress of missionary idea and missionary enterprise has been marvellous, I think the progress of religious tone and of moral elevation in our home society has been no less remarkable. Whether we look at the social tone and habit, at the purity and elevation at home, at the spirit of trade, at the extension of benevolence, at the uses of property, at the enterprise of philanthropy and benevolence, I doubt whether any century has witnessed a greater moral and religious progress than the past century has witnessed in our English society. And to what are we to attribute this? I say unhesitatingly to the spirit of Christian enterprise developing itself chiefly in our foreign missions. It is very easy, you know, to say that charity begins at home, and to urge the plea of selfishness. "That which thou hast done in Capernaum, do here in thine own country." It is easy enough for selfishness to urge such a claim as that. But if you carry this principle, even admitting its validity, far enough, you will deny to the individual man all the claims of home, and to the father of a family all the claims of social life, all the claims of patriotism. There must be a limit to the working of selfishness, even taking selfishness on its own low ground, and we all know that the work of home is never so efficiently done as in the presence of great ideas and great ideals. Let a man put a great ideal before him, and he will do the simplest and lowliest duty the more effectually for its filling his vision. Great principles are the inspiration of the least duties of life. I think, then, that our missions are operating very powerfully in counteraction of some of the characteristic vices and evils of our home life. I do not know anything that is more beautiful, that is more valuable, than the practical contradiction which missions give of infidel theories—the theories of infidelity, as they are propounded greatly to our perplexity by subtle men at home; for ideas are to be tested not only by their historic evidence, not only by their intrinsic truth, but by their moral force, and in reply to all objections to the Christian ideas, it is sufficient for us to adduce the achievements of these ideas—what Christianity is doing in Madagascar, in the South Seas, in India, and elsewhere. That idea which is the greatest moral force and which does most for men is presumably the truest idea. And so the tendency to selfishness, to absorb things upon our own indulgence and comfort; the tendency to worldliness, to put an undue value upon material things; the tendency to morbid religiousness—all these are counteracted by the healthful influence of our Christian enterprise. If you wish churches to be peaceful, fill them with aggressive work; if you wish men to be pious, devoted, caring for the souls of others, there is no greater counteraction to all the ills of our religious life than enterprise and self-sacrificing religious work. Let me add that the sentiment of brotherhood is wonderfully promoted and increased by our Christian missions. We learn to recognise men as of one blood, as members of one great family of God, and we recognise this brotherhood on the lofty platform of right and wrong, the lofty platform of benevolence and sympathy and mutual care; so that under the influence of Christianity and Christian missions (we have had one or two illustrations of this in the report that has been read) wars cease, slavery is abolished, prerogative ceases to assert itself, wrong is redressed, and men learn to live as brethren. Then let me say, in conclusion, it is impossible for us to possess power, to enjoy privileges such as ours, without recognising corresponding responsibilities. It seems to be in the order of God's providence that this little island of ours, less in territory than perhaps any of the great nations of the earth, should in some respects wield the greatest forces and exercise the greatest influences. In two things especially we exceed, perhaps, all nations now on the face of the earth. First, in our colonisation. We are planting colonies everywhere; we are sending forth little rivulets of Englishmen into every land, who are becoming great rivers, and are everywhere making their fertilising agency felt. The English language is being spoken all over the globe, and bids fair to become the predominant speech of men. Then our commerce seeks every shore, and exercises its ingenuities in finding its way to every people. Now these are great disting-

tions of our English race; they seem to be the result of our Saxon energy, of our enterprise, of our ingenuity, and they are achieving results in every aspect of them. But are coal and iron the only merchandise that Englishmen have to carry? Is an Englishman a mere beast of burden to carry material comforts to the savage nations of the earth? Do we not all feel that we have something far more precious in our possession, something far nobler, something that we are bound by every principle of fealty to Christ, and every feeling of brotherhood to man, to carry wherever our ships go? Wherever English ships sail, wherever English merchants trade, there is a responsibility to carry the Gospel of the Lord Jesus Christ, that which above all things can bless men and elevate them, make their lives on earth noble, and fit them for the higher and nobler life hereafter. (Loud applause.)

The Rev. S. MACFARLANE (from New Guinea): Mr. Chairman, my dear Christian friends,—I have great pleasure in seconding the resolution which Dr. Allon has proposed, the latter part of which has special reference to New Guinea. I know that we are expected, on all occasions like this, to give some account of our work. Whatever else the directors give us credit for, they seem to think that we acquire out yonder some extraordinary powers of condensation! for we are expected to give an intelligent view of twenty years' work in twenty minutes. (Laughter.) Now, that is all very well when we visit the churches. They know how to do things up in the North. I have known a report read, a chairman's speech made, and then another speech, all in seven minutes, so that when we go there we simply have to turn on the tap and keep the eye on the clock. (Laughter.) It is a very different matter here. There is my friend Jehu, from Madagascar, who has a good story to tell, and I must get out of his way, for he driveth furiously. (Laughter.) I remember seven years ago I stood upon this platform and referred to certain changes which had taken place during fourteen years' labour in one of the islands of the Loyalty Group, a change from idolatry and cannibalism and constant war to the worship of the true God, peaceful industry, and growing education. I think I reminded you of the sort of work that had been accomplished in a comparatively short space of time—schools established, people worshipping in pretty respectable churches, the language reduced to writing, the New Testament and Psalms translated, which I was then carrying through the press. I had just returned from New Guinea, and I was here not only to see the old country after 14 years' absence and carry the New Testament and Scriptures through the press, but to get—and, I hope, give—a little steam. Those of you who read our reports may remember that in 1870 the directors of our society asked me if I would transfer my services from the Loyalty Group to establish a mission in New Guinea. Well, I happen to be a Scotchman in addition to being brought up at Manchester, and we Scotch are supposed to be "canny." Although the directors had not requested that any prospective voyage should be made before I came home, I thought it would not be a bad thing to have a look at New Guinea, and take some teachers there who might be carrying on the work while we were arranging about it here. Accordingly, Mr. Murray and I in 1871 went down and commenced a mission in New Guinea. We formed stations at Darnley and Dowan and Saiboi. These were the first stopping stations to the mainland; but the first stations formed on the mainland were in the vicinity of the Fly River, at Catow and Turi-Turi. These were all amongst what is called the Papuan tribe. We had teachers simply from Western Polynesia who were Papuans, and so we commenced among the Papuans. We then paid a visit to the lighter coloured races on the south-east peninsula, and we went to the South Sea islands to get teachers of their colour, and a mission amongst them was established in the following year, when I was in England, by Mr. Murray and Mr. Gill. Well, there is nothing very poetical in our first intercourse with savages, unless you can get poetry out of mud, and poisoned spears, and human bones. I have a very lively recollection of our visit to the vicinity of the Fly River. When you are surrounded by two hundred natives, and those cannibals, armed with poisoned spears and arrows, and your boats are high and dry on a mud bank a quarter of a mile off, it is not a very poetical feeling that you experience at such a time. (Laughter.) I remember there was a great excitement going on in the outer circle. We knew little about the natives, but we knew that the best way was to keep down excitement if possible, and never to look afraid—although we do feel afraid sometimes. It appeared that two war canoes had arrived, and there was evidently what is called "a row" getting up, but we did not know what it was about. Those who were immediately around us wanted us to sing, and there we were, sitting on a log, singing, "O'er the gloomy hills of darkness." (Laughter.) I am not very sure that we kept good time, because we had one eye on the boat and the other on the natives, and we were longing for the rising tide. (Laughter.) It all turned out

very well, as it often does, when we manage to keep down excitement. There was one thing we discovered which impressed itself very strongly upon our minds. The coast was nearly all unsurveyed. Many of the natives were armed with these poisoned spears and arrows, and we knew that there were currents and mud flats and sand banks along the coast, and we accordingly felt that whether the society had had steam or not before, the time had now come for a small steamer, and that we ought to have in some form or other steam power to commence our work in that great island. I came home with these ideas, thinking, like most young men, that I had only to lay them before the directors and they would see the advisability of the thing at once. (Laughter.) Well, the directors listened very respectfully, as they always do, and when they heard the whole thing, they shook their heads very doubtfully, as they generally do. (Laughter.) It was a question of steam, and they could not see it. But you know ladies are proverbially farther sighted than gentlemen, and much quicker in perception, and our good friend the Home Secretary gave me a valuable hint on the subject. When I went to Dundee, and was staying there with my respected hostess, whom we all know and revere for her kindness to this society—(applause)—she got to take an interest in the matter. The fact was, we had New Guinea for breakfast, New Guinea for dinner, and New Guinea for supper—(laughter)—and by the natural law of assimilation she had a good deal of New Guinea in her composition. (Laughter.) The end of it was, that after mature consideration, of course, she said, "I will write the directors, and tell them that I will provide the sort of steamer they think best for opening up that country." (Applause.) Well, that letter had a wonderful enlightening effect upon the directors. (Laughter.) Very much more so, I fear, than many of our letters from the mission field. They all began to say at once that really steam was a very necessary thing after all. (Laughter.) So the little *Ellangowan* was purchased and equipped, and made her way steaming out from England through the canal to Australia, and began her work. My respected colleague, Mr. Lawes, whom you know—(applause)—was appointed to go from the Savage Island Mission and take charge of the New Guinea Mission, amongst the lighter-coloured tribes, with whom he had been labouring on the south-east peninsula. I was requested to continue my work amongst the Papuans, which I did, and at the request of the directors gave five years more, especially to the work of pioneering along the coast of New Guinea. We did not find that very much, or, indeed, anything, had been done in the way of surveying. I am not going into all the difficulties we had to encounter with our little steamer; but we not only found that New Guinea was the largest island in the world, as long as from London to Constantinople, and 500 miles wide in some parts, but that it was the darkest and the most neglected island in the world; that whilst all the great stirring events of the missionary age have been taking place, whilst the light of God's truth has been dispelling darkness upon 200 islands in the South Seas, and the Gospel has been sapping the position of ancient systems of idolatry in India, China, and different parts of the world, and families and whole islands have been giving up their idols and coming to take a place amongst the civilised and the saved, the people of New Guinea have been reveling in an abominable cannibalism and idolatry. It has been so for ages; the people have been sitting in their cocoa-nut groves under the trees, mending their bows and making their poisoned arrows, and preparing to make raids upon unsuspecting villages for victims for their cannibal feasts. There they are still, as they have been for so many years, decorating themselves and their houses with paint and feathers and human skulls and bones. Ah! they present a strange contrast to the beautiful island in which they live, with its magnificent forests, its splendid mountains, its fertile valleys, its rich plains, its sunny slopes, its green-clad hills, and those grand rivers of which you have read, with flowing streams and dashing cascades, its groves of cocoa-nut trees and well-cultivated gardens, with its spices, masooi bark, and betel-nut. There it lies beneath the blazing tropical sun, with its head lifted up four or five miles into the cool atmosphere above the sea. One cannot help feeling that even now, as we are sitting in this room, there may be heard what we have often heard when we have gone up the rivers and along the coast—the shrieks of the victims; that there is the war horn sounded as we have often heard it; that there is the curling smoke on the hills from the beacons calling men to arms; just the same sort of thing that has been going on for ages. I can tell you, my friends, although you cannot realise it, perhaps, that there is nothing makes so strong an appeal to a man when he is anchored up those rivers as to hear not only those abominable sounds from the cockatoo, and the other strange sounds from the bush, but the beating of drums and the shrieks of suffering women and children in the night. It is that that makes an appeal to a man's feelings when he is in a country of that kind. (Applause.) It is a grand thing to feel that you are opening up a great country like that,

with its vegetable and mineral wealth, its gold, its coal, its iron, its ebony, its cedar-wood, its rosewood—that is something; but it is still more to feel that we are saving millions of people there from present misery and future death. Now, how is the work to be carried on in a place like that? Well, we have had the experience of a brave band of Dutch missionaries, who commenced a mission at the north end of New Guinea. All of them have passed away, their mission has been broken up, and there is but one man left to tell the tale in Germany. These men, amidst suffering, privation, and death, attempted at least to do a glorious work for their Master. We had the experience of those men, and we had our own experience, and we had such information as we could collect from sailors, pearl-sellers, Dutch reports, and so on, all of which led us to feel that in a country like New Guinea you must move cautiously. Rashness simply means defeat. You must study the conditions of health in a country like that; for if they are not studied, a torrid climate rigorously inflicts a penalty in proportion to the neglect. I felt strongly from the first that in order to open up a mission in New Guinea you have to work upon different lines from those in the South Sea Mission. The best thing we can do there, the thing that has been done for years, is to settle down amidst the people in order to work for them; but to try that out in New Guinea, along that 600 miles of coast where the villages are in swamps or stagnant pools, would simply mean the death of our teachers, the leaving of the missionary, and the collapse of the mission. The great point is to select healthy centres. It is best to be on a hill a mile away, where you can live for years amongst them, and have a central educational department where the natives could be trained, and you could acquire the language and work for the people. It is better to be a mile away and have the trouble of going down to them and working for them, than to try and live amongst them for eighteen months and then have to leave altogether. We have a brave band of native teachers, of whom you have heard so much, but never too much; and we have a great responsibility in connection with these men. The best and kindest thing for them is not to settle down amongst them, so that they have to nurse us instead of our nursing them. The best plan is to have a retreat—a sort of sanatorium—as near as possible, so that we can go and see them when they have the fever and keep the mission going at the same time. In this way we have put our foot down firmly, and there is no fear of the mission going to pieces. I remember when I went out as a missionary twenty-two years ago, my old friend Buzacott, a well-known name in connection with the South Sea mission, said to me, "Now, you are a young man; let me give you a piece of advice: never do what a native can do." Well, I have tried to act upon that advice. I find that there is plenty to do that the natives cannot do. The best way to improve our time is to reduce the languages to writing, which they cannot do, to translate the Scriptures, to prepare school-books, to superintend the work of the native teachers, and train the native ministry; but, above all, in a new mission, to move about rapidly amongst the different teachers. That is a machinery that must be kept well oiled and in good order. These men, I consider, are better adapted for getting at the heathen than we are ourselves—that is my experience. They are acquainted with the manners and customs of the people, and they naturally avoid mistakes that we are apt to make. I do not think the people in this country know very well what a native teacher is. It is rather amusing sometimes to hear people's ideas on the subject. A native teacher is not a local preacher such as you have in this country; he is not a village teacher such as you have here; but I will tell you what he is. He may be a man only removed one stage from cannibalism. The eight men that we took down in 1871 to begin the mission with were all the sons of cannibals, and two of them had been cannibals themselves. But, let me tell you there is no mistaking their theology. (Applause.) You always know where they are. There is the full, free, and simple Gospel. When I was in the north a little while ago, I heard of a young sprig of divinity who was settled down in one of our Lancashire churches. Of course he was immensely superior to the people amongst whom he was living. An old college chum of his came to spend a few days with him, and he said to him, "Just come round and visit my people with me, and you will see what sort of a clod-hopping intellect we have to deal with." They went round, and in the first house they went to they saw the good lady washing. After some common-place remarks, the young pastor said, "Well, Bettie, how many persons are there in the Trinity?" Then the good old soul took her arms out of the tub, shook the suds off, and wiped them with her apron. Then looking at a portrait on the wall, she exclaimed, "When that old man were here, bless his memory" (he was the former pastor), "there were three, but since you have been here there are only two." (Much laughter.) Now, that sort of thing never could be said of one of our teachers, I am sure. These are the sort of men that we have to carry the Gospel from island to

island and from group to group, as has been done from Tahiti down to Western Polynesia and now onward to New Guinea. I want to refer briefly to some of the conditions of the work. You have all heard how despotic the chiefs are. In going round New Guinea we have never found a respectable chief yet. There is a kind of patriarchal government, and one man is about as good as another; so that if we are received in one village, it is likely to excite jealousy in the next; and that is a serious difficulty in our work. Another difficulty is the variety of languages—not dialectic forms merely, but real difficulties in the language. In the island where we have our central station for the Western branch, Murray Island, so strangely different is the language, that I have sometimes thought that Max Müller ought to be acquainted with the fact. There is nothing like it in the South Seas. The language has regular declensions, a dative and an ablative case, and there is nothing like that in any other part of New Guinea, or even the South Seas; so that it is an interesting question where these people could have come from. Then there is another thing that I wish to refer to, and that is the cannibalism of the people. I want you to understand that cannibalism is a reality. The men think it perfectly legitimate to go out and make raids upon villages to get victims, and they look upon them as so much human beef. They think no more of that than you think of going to market in this country. They have very little idea of cruelty; they look at things from their own point of view; and when they get their victims, they will break the arms at the elbow joint, and the legs at the knee joint, and then throw them in the canoes and take them home, cooking one to-day and another to-morrow, if the poor wretches live in that condition. I will not draw pictures of these things, as I might do; but let me, by way of illustration, mention a conversation that I had with a cannibal just before I left, and I am not sure that he had not the best of the argument. When I was talking to him about cannibalism, and wishing him to give it up, he said, "But, you know, it is only our enemies; we never eat our friends. It is right to eat our enemies. Have you got no enemies in your country?" I was obliged to confess we had people who were sometimes regarded as enemies. "Well," said he, "do you never fight?" I was obliged to confess that we did. "And do you never kill anybody?" I was very glad he did not ask me how many, for I could not have told him; there would have been no words in his language to tell him that. But when he found out that we did kill people, he said, "Do not you eat them?" "No," I said, "we do not eat people in our country." The man looked perfectly astounded. "Then, what do you kill them for?" said he. "We kill our enemies because we like them, but you kill them for nothing at all." (Laughter.) If I had been able to represent to that man's mind the thousands of people slain upon the battle-field, I have no doubt whatever that his idea would have been, what a splendid lot of beef! I want you to realise the feelings of this man, when he said to me, and he said it earnestly, "How is it that you kill people, if you do not want to eat them?" You see, there are a great many things that we have to look at from the native point of view. Even when the natives come from the savage to the civilised state, there are many things that we think very ludicrous and stupid; but you must look at them from their point of view. I remember being told of a young chief who was on board one of our trading ships, when the sailors were opening a barrel of porter. He knew nothing about fermentation, and he was looking on in wonder, when, through some mistake that occurred, the porter came out like a fountain. The sailors were very much annoyed at losing their porter, and they tried to stop it, but it forced its way up like a liquid umbrella. The man began to laugh heartily, and the captain told me that he lay down on the deck mightily amused. The sailors were very much annoyed, and asked him why he laughed at the porter coming out of the cask? "I was not laughing at that," said he; "I was laughing to think what a difficulty you must have had to get it in." (Much laughter.) I repeat, we must look at a number of these questions from a native point of view, and the probability is, that if we had not done so I should not have been here to tell you anything about the matter to-day. I have not time to tell you the history of our little steamer. I must suppose that you read our reports sometimes. She has been moving about constantly, doing a great deal of work—the captain and engineers think too much work—along 600 miles of coast, visiting a hundred places, and providing for the wants of thirty stations. New rivers, bays, harbours and so on have been discovered, which are nearly all of them placed on the Admiralty charts, so that our steamer has really been a public benefit. We have always rendered assistance to naturalists, explorers, or any one else interested in opening up the country. We wish it to be opened up, and we should like to see a people engaged in commercial and other pursuits there. Just let me give an illustration which will serve to show how we manage to get at the people in our pioneering work. Let me suppose that we are going to Hall Sound,

which is the eastern extremity of my locality amongst the Papuans. I thought it would be a good thing to begin the mission there, and we went there in our little ship. Now when the captain and the crew have taken the vessel to a place, they say, "We have nothing further to do." When they have dropped anchor they turn round and say, in looks, if not in so many words, "Now it is for you to begin your work." The natives, it may be, are dancing about on the shore with their murderous weapons, and we have to land amongst them. It is an easy matter to go amongst them when they know that we are their friends, but not otherwise. The difficulty is first of all to impress them with the idea that we are their friends, and that takes some time. Take, for instance, this visit to Hall Sound. I have made it a principle never to go on shore with a white man, I had too much experience amongst the natives for that—I mean with white crews. We believe in black crews, and I have a black crew in the *Ellangowan*. I know their language, and I have confidence in them; and I went on shore with five of these men. We knew what sort of a place it was, and we thought we had well-arranged our plans. When a man goes out to a work of that kind he ought to be a consecrated man before he leaves; but then it is not because he is a consecrated man that he is not to take every precaution to protect himself and his vessel. We took every precaution, and I said to two of these men, "You keep the boat in deep water," and to the other three I said, "You come on shore with me, and if any disturbance takes place there is always the chance of our boat being afloat." Well, that seemed a very good arrangement; but when we got near the coast a number of natives got round the boat, and they hauled us up high and dry on the beach. Now that was a fact that we had not calculated upon. If we had had the sailors with us, they would perhaps have insisted on putting the boat into deep water, which would have been a great mistake, because it would have got up a disturbance. We were in their hands, and it was evident that we should have to go with them. I asked where the village was. One of the men took me by the hand, another took another man, and so on, and we were marched into the bush by a narrow path, which is precisely what would have been done if there had been treachery. We walked along for about a quarter of a mile. I had never seen a village so far from the coast before, and I thought there was treachery. Now, in circumstances like that, it never does to let the natives think you are afraid; but I don't mind confessing to you that we did feel a little shaky on that occasion. (Laughter.) However, there was nothing for it but to go with them. We did so, and it all came right. We came to a very nice village; we made the people presents, and they made us presents in return, and we arranged for the establishment of a mission. I was very much touched by the kindness of a poor savage chief there on the second night. He seemed to take a great liking for me, and I professed, at least, a very great liking for him, and we exchanged names. At night he said, "Now, I will protect you." Our teachers were sleeping in a house about fifty yards off, and a kind of shed was apportioned to me—a pretty good native house, in its way. I had slung my hammock across the room, and as I lay in it the chief thought I was asleep, and he came in with a handful of spears and a stone club, and quietly laid them down by my hammock. Believing that I was asleep, I suppose he thought there was no fear of me then. I thought if I was not in better keeping than that, I should not like to go about the coast of New Guinea; but I had no fear of that man, because I believed that if anybody had come to interfere with me that night, he would have to over the chief's dead body. At some places along the coast it is no easy matter to get away from the people. You have heard my brother Lawes tell you about the people stealing. I think they come up to the London thieves at that. On one occasion when some of them were on board the steamer they stole everything they could lay their hands on, even wrenching the magnets on each side of the compass, and trying to carry off the furnace doors, large as they were. They were lying on the deck, because we had made some temporary furnace doors, having lowered the fire bars in order to try and burn wood. The men tried to get the doors into their canoes after they had stolen nearly everything else. It seemed that they wanted to get up a disturbance, so we thought it best to get away as soon as possible. Accordingly we just took up anchor and the vessel was under way before the men had calculated upon anything of the kind, and it was amusing to see how their plans were at once abandoned and their thoughts directed to the best way of getting away from us. I never saw the decks cleared in so short a time. They were flying in all directions into their canoes and into the sea in order to get out of the difficulty. There have been places where we could not get out of the difficulty. In one place, for instance, we were in a bay on a dark, rainy night; the people came to us five times during the night in three canoes, and if we had not been on the watch they would have taken our vessel and murdered all on board, but when they found that we were on the watch,

they sheered away. When we found it would be a place for treachery, we were obliged to go elsewhere and find a place up the river. It is a grand thing to have a vessel that will enable us to get 260 miles up a river and back again without any collision with the natives. We managed to get up the Fly River. We broke our shaft coming down again, and that was not a very poetical situation to be in—to have the screw of the vessel broken opposite a large village, when in one of the houses 400 or 500 feet long, there were people assembled who had come out to attack us on the way up. However, we always managed to conciliate the natives, and where we could not conciliate them we thought there was no harm in trying to frighten them away rather than run the risk of a collision. We went up and down that river without any collision with the natives at all, and when the report of that voyage was read before the Royal Geographical Society, they said it was one of the finest pioneering voyages of modern times. (Applause.) Yet there are some people in this country who seem to think that you should not even frighten the natives, that if they wanted to cut off our heads and take the vessel it would be somehow or other for the honour and glory of missions, and therefore we should let them do it. All I have to say is that we look at things from different points of view. (Laughter.) We looked at the thing from a Fly River point of view, and it seemed to us that it would be more for the honour and glory of this society, better for the work and for ourselves, and altogether more humane and missionary-like if we prevented a collision where there must have been bloodshed. We did it all in a harmless way, and I think we deserved to get a medal from the Peace Society. What has been the effect of the Gospel in New Guinea? I contend that if we had not done anything more than open up 600 miles of coast line, and established 30 mission stations, and gained the confidence of the people at all those places, that would have been something for seven years' work. But we have done more than that. There are four languages reduced to writing—that is something; we have six books translated into them, we have catechisms, and I had the pleasure before I left of giving the people the whole of the Gospel of St. Mark in their own language. Chapels have been built, and altogether there is very great encouragement to go on with the mission. Take our station at Murray Island. In 1871 one of the Lefoo men built a canoe and went across to Murray Island to introduce a missionary amongst people who were then strangling their children, and living in heathenism and idolatry. That was only seven or eight years ago, and now eighteen months ago, having heard that in the South Sea Islands they collected all their idols together and burned them when they did not believe in them, I had the pleasure on coming back from a five months' cruise on the coast to find that these people had collected their idols together and said that as they did not believe in them any more they wanted them to be burned. (Applause.) These people are not only rising in the scale of education, but they have a court-house, they have their magistrate, and they have appointed a man as king. They have established a number of laws, they have twenty of their best young men appointed as policemen. They may do some very stupid things at first, but it will all come right by-and-by. (Laughter.) And now let me give you an illustration of how the Gospel began to take effect upon them. Sibi is one of the islands off the coast on which we first established the mission, and from which we have had to clear out on two or three occasions. The natives are what are called skull hunters—that is, they are constantly making raids on the mainland in order to get skulls, which they value as trophies. Well, I thought if we could get these fellows who seemed to have a good deal of "go" in them—(laughter)—under the influence of the Gospel, and into an institution, they would make splendid pioneer teachers for the Fly River, and places where Europeans cannot live. So we worked away with the island for a long time, and two years ago I remember having a very interesting meeting with these people. A little chapel had been built, and they all got together and promised that they would give up skull-hunting. I did not attach too much importance to their promises, but I was very glad to get them. They said, "We will give up skull-hunting, and we will embrace Christianity." We had a very nice service, and, after I left, the teacher began to tell the people, "If you are going to embrace Christianity, you must do as we used to do in the South Seas: instead of quarrelling and fighting with people who come to see you, you must give them presents, and then when you go to see them, they will give you presents in return." Well, by-and-by the Fly River men came down—notorious warriors known all round the coast—to visit those who used to be old enemies of theirs at Sibi. These men said to the Fly River men, "No more fighting here, we are Christians now." The Fly River men seemed to think there was nothing like making hay while the sun shone, so after receiving presents of food they began plundering the plantations, which they thought they could do with impunity; they filled their canoes and went away in the night. This was rather

too much for the Christianity of the Sibians, so they got out their fleet canoes and followed these men. On reaching them they did not give them a volley of arrows as they would have done in days gone by, but they jumped into the water, pulled the outriggers off of the canoes, and sent the bananas and the cocoa-nuts floating about. One of the Sibians said, "Look here, you Fly River men, if we had not been Christians we would have killed you people." (Applause.) He said, "We have embraced Christianity now, and our teacher says we are to do good to those who injure us." I dare say the Fly River men could not see what good they had done them—(laughter)—but they said something to these men, and jumped into the water again, got the outriggers, and collected the food, and then said, "Now you go away to your home, and look out you don't come and repeat that." This reminded me of a story I heard about a good old local Wesleyan preacher who was formerly a pugilist, and could thrash everybody all round his district. However, he came under the influence of Christianity, and allowed all the force of his character to run into the new channel. He became a local preacher. One night he was walking home with a man who used to respect him no doubt in days of yore, but now he thought he could do as he liked with him, and he was reminding him of what he could do, because this man could not retaliate. The local preacher stopped suddenly, and said, "Look here, you take care; you know I might fall from grace." (Laughter and applause.) It just occurred to me that if these Fly River men came back to repeat their plundering upon the Sibians, they, too, would have fallen from grace, I think, the second time. (Laughter.) However, that is how you can begin to lay hold of them, and it is that sort of thing that is a great encouragement to us. It was a grand thing for us to feel that the natives did not give them their poisoned arrows as they would have done in days gone by. Looking back, it is only by comparing the natives as they are with what they were that we get inspiration and encouragement. We often feel out in the mission-field that the work is not going on half quick enough for us, but we look back and remember what they were, and comparing them with what they are we think there is something being done after all. We heard something in the report about 80 years ago; that, you say, is a long time. Think of the revolution that has taken place in that time in the South Seas. Take the Sandwich group, where we read that fifty years after the mission commenced it was closed. There is a people who, at the cost of £250,000, and no more, have been lifted up from idolatry, with their own government, educating their own pastors, and all this within a comparatively few years. Take our Samoan mission. We are told the exports of that one group are over £200,000. Take Lefoo that I went to 21 or 22 years ago. When I tell you there are a dozen European storekeepers established on the island, that means trade. These men do not go there for nothing; they believe in 150 or 200 per cent. out yonder. Here are these stores established, and here are the people coming up both in education and civilisation. Ah! but take even New Guinea itself. I shall never forget the first night I landed, and I should like to compare it with the last night before I left. It is all very well for the captains of our vessels and those on board; their work is out at sea; but when they bring the vessel to a certain point, and the anchor is dropped, and they have their evenings chat and turn in, when very often the missionary paces the deck in great anxiety, because he is to go on shore the next morning amongst a number of savages. I remember the feeling that came across me that night. I could see the fires through the grove of cocoa-nut trees; I could hear the drums beating; and I heard sometimes the shrieks of women. I knew that there was heathenism and cannibalism all round. Ah! but as I sat on the verandah of my little house at Murray Island the night before I came to this country, you must try and understand what my feelings were then. I was coming home to my own country and family; the opening up of the mission had been mostly accomplished, and here I was sitting on the verandah of this house, and I saw a fire in the cocoa-nut grove, just as I had done on that night before I landed. And as I sat there, and thought of the work that had been accomplished during the six or seven years, there was a sound that came warbling up the hill—it was not the shrieks of women, but it was one of Moody and Sankey's hymns. (Applause.) These people were engaged in their evening worship, and after the singing of the hymn and prayer, and the talking of the teacher, then came about two hours of singing, for they are very fond of it; they know nearly all Moody and Sankey's hymns. All this has been accomplished within eight years. It was twenty years before the missionaries of Tahiti had their hearts cheered by knowing that a native was praying to the true God. We have not had to wait twenty years for that in New Guinea. There were two young men down at Downan, about a mile and a-half from the main; one of them was spared by the young chief to follow his father's spirit into spiritland, but the other one became very serious and anxious, and made many inquiries from the teacher about the pro-

gress of Christianity in the South Seas. One day he walked out very thoughtfully, and the teacher suspecting that he was going out to pray, and being very anxious to know if there was a man in New Guinea who had begun to pray, went after him, and followed him until he came to a banana plantation. There he saw him kneel down under one of those trees; he clasped his hands, and this was his prayer, "O God, we hear that Thou art the great God the true God, the only God. My heart is dark, the hearts of my countrymen are all dark; have pity on us, and give us light." (Applause.) I was exceedingly touched when I heard it, and greatly delighted, because I look upon that as New Guinea on its knees asking God for the greatest of all blessings—that He would give light. You remember that when the world was without form and void, the very first step towards order and beauty and life was the Divine command, "Let there be light." And now there is darkness brooding over New Guinea, and if we are only faithful as we ought to be, we shall soon have that light spreading over that land. I was down yonder in Scotland a little while ago, and was talking to an old gentleman in the Indian navy about this young man, and I said, "The directors of our society are talking about curtailing our mission in New Guinea for want of funds." As he bade me goodbye the tears were in his eyes, and he said, "My good sir, you dare not let the people alone there; you cannot withdraw; you must not excite hopes like these in the minds of those people and then withdraw." I said, "It is for you," and I say the same this morning—it is for the constituents of this society to say whether we are to curtail our efforts. (Applause.) Therefore, let us only be faithful, not alone by giving, but by united prayer and effort. Of course prayer without effort would be simple superstition, and effort without prayer would be idolatry. We want the two blended, and then we shall very soon see the prayer of this young man answered—the light of the Gospel spreading all over New Guinea, that Gospel of light and love and peace. (Loud applause.)

The resolution was unanimously agreed to. Rev. R. ROBINSON: Our friends are not going to move out, I feel sure—at all events before we have made the collection; and you will not forget, I think, the papers which have been circulated in the hall to-day. We are asking for £1,500, which is not a very large sum to ask of you seniors, when the children and young people have sent us in over £5,000. We hope, therefore, that we shall, at all events, have this childlike spirit amongst us. I have a list to read to you, which is a good beginning:—Mr. James Spicer £100; Mr. Albert Spicer, £50; Mr. W. R. Spicer, £50; Mr. Joseph Hoare, £21; a Friend, £30; Mr. G. Greene, £10; Mr. S. Gower, £55. This is list number one; I shall be very happy to read out number two—when I get it. (Laughter.)

The collection was then made, and the hymn sung commencing—

"We give Thee but Thine own,
What'er the gift may be."

The Rev. F. TRESTRAIL proposed the second resolution:—

That this meeting—while regretting that in the important mission in Madagascar, the onward course which has marked its recent history has been, in some measure, checked, not only by the temporary reduction of the missionary staff, through ill-health and other causes, but also, and especially, by the arrogant and violent procedure of the Roman Catholic party in the island—nevertheless expresses its gratitude to God that, notwithstanding serious financial difficulties, the general work of the society has been carried on with its usual efficiency, and that the reports from the several fields indicate, for the most part, real and sound progress. That J. Kemp-Welch, Esq., J.P., be treasurer; the Rev. J. O. Whitehouse be acting foreign secretary; the Rev. Robert Robinson be home secretary; and the Rev. Edward H. Jones be deputation secretary for the ensuing year. That the list of directors and of the Board committee nominated by the annual meeting of directors be approved, and that the gentlemen therein named be appointed directors for the year.

He said: On the 1st of April last—I hope that the day was not ominous—I received the following note:—"My dear friend—I am instructed to place before you a very urgent and hearty request. Will you kindly oblige the directors and serve a good cause, and gratify us all by giving a brief address at our annual meeting at Exeter Hall on Thursday morning, May 13? Do not say, No. It will be like old times come back again. We should not want more than a twenty minutes' address, and your reminiscences would delight us all." I did not answer that note by return of post, and my beloved friend there reminded me that he had not received my answer. It was not from any feeling of reluctance—far from it. I felt then, and I feel now, especially after that marvellous speech to which we have just been listening, that anybody standing up here to address an assembly like this, after having been here some three hours incurs no small weight of responsibility; and it would grieve me to my very heart, in consequence of being unable to express what I feel, I should throw the slightest damp upon the enthusiasm which has been awakened by this morning's proceedings. I am here, sir, charged by the

committee of the Baptist Missionary Society to thank you for the courtesy which you have shown me as a former secretary, and to the committee of that society. I take this as an expression of respect on the part of the directors, and I acknowledge my obligation to them. The committee of the Baptist Missionary Society wish me to say that they rejoice in your past success, that they sympathise in the deep troubles through which you have been called to pass during the year which has gone; and it is their hope and prayer that this next year on which you have now entered may be one of unusual prosperity and blessing. Of course, as treasurer of this great society, you naturally referred to the finances. Shall I just tell you what has been done by my Baptist friends, as a little wee bit of encouragement to you to get rid of this incubus of debt? It is a small affair for so vast a society as yours. We started last year with a debt of £3,000, and in the month of February everything looked dark. The Association of Baptist Churches took the matter up, and promised to raise £1,000, and they more than fulfilled their engagement. Circulars were sent out intimating that if the income of the society fell off there must be that withdrawal to which our friend to whom we have just been listening referred. The accounts were not closed so early by ten days in consequence of the excitement and bustle of the election; but somehow or other our friends took heart, notwithstanding all the bad times, and for more than ten days the money flowed in; and when we met at our last quarterly meeting the treasurer handsomely put a subscription, which he had handsomely put aside for another object, towards this debt. We had then about £200 or £300 of debt left, and we wiped the whole of it out at our last anniversary. (Applause.) You will do the same to-day; you ought to do it, and you can do it; and, if you can do it, you ought—that is the long and short of that matter. It was my lot in early life, when the Wesleyans began missionary meetings down in my native town, to hear Dr. Adam Clarke, to listen to Dr. Bunting, that commander of men; to Richard Watson, that impersonation of lofty intellect and majesty; and to that animated speaker, Robert Newton; and when the Baptist Missionary Society sent down deputations into Cornwall, I listened to Mr. Winterbotham, who was wickedly charged with sedition because he preached up some constitutional doctrines at the close of the last century at a time when the country was oppressed with doctrines that were servile; he was imprisoned in Newgate and fined £400. I afterwards listened to Dr. Steadman and Dr. Steane, and Thomas Griffin and John Dyer, the second secretary of our mission. It was the habit of my parents to receive Christian ministers into their house, and none of us cared about giving up our bedrooms if we could only manage to accommodate two or three servants of God, and I attribute my early conversion mainly to the influence produced upon my heart and mind by the conversations of these men at my father's table. It would be a strange thing, therefore, if I did not feel the warmest and deepest interest in missionary work. And when Dr. Allon a little while ago was trying to excuse the want of excitement at our meetings, I thought, How is it that there is this large gathering here in the middle of the day, gentlemen leaving their business and ladies their homes? Are not you excited enough this morning? If you are not, I am. I have never attended a meeting where my soul has been warmed up more, and where I have received information of more value than that which has been given by the gentlemen to whom we have listened. (Applause.) You could not have more excitement unless you lifted the roof off, or had something approaching to a very unseemly riot. God be thanked that the steadiness of our attachment to His great and good work is founded now upon a clear apprehension of the nobility of its character, and the good it is doing in the world. I had the happiness also of listening in those early days to the large-hearted Knibb and to the noble Thomas Birchall. Very few of us knew anything about slavery until those men told us. Before that time people who went out to Jamaica simply took the fringe of the island, and saw slaves in domestic life, where upon the whole they were comfortably treated; but by-and-by, when these men went out to preach the Gospel they saw what slavery was. My marvel is to this hour that we had not an insurrection half-a-dozen times out in Jamaica, considering the infernal cruelties to which this unhappy people were subject. No wonder, therefore, that these men were objects of intense hatred to all the planting interest. They were imprisoned, their chapels and their houses were burnt down, and the men who led on these infuriated mobs were the magistrates, who ought to have been the first to have protected their persons and their property. A friend of mine, Mr. Brown, of Northampton, told me that when he visited Jamaica he saw one of these men who had been a slave; that his back was scarred from his shoulders to his heels; and that his eye had been knocked out by some great fierce fellow who had struck him violently—but, there he was, a respectable, honest, efficient, worthy deacon of a Baptist church. My friend, Mr. Brown, had been reading

some of Mr. Carlyle's pamphlets about that time, when there was some intimation that negroes were just rubbish, and he told this man what the great philosopher at Chelsea had said. A flush of indignation went across the man's face; but it was soon subdued by a better and nobler feeling—"Oh! massa, him ignorant, him is; but me forgive him." (Applause.) Now, I say it is a marvellous thing that such a man who had been subjected to all the degradation of cruelty of an infernal kind should, when a taunt of that kind had seemed to impugn his humanity, take such lofty ground as that. We have had here to-day specimens of the same sort, as the result of this glorious Gospel. I suppose it takes a great many ages to evolve a man out of protoplasm; but how soon we can evolve a Christian out of a cannibal and a slave! Ours is evolution for ever. We have got the thing to do it, and shame to us if our zeal abates, or our liberality or our prayers either. It was my good fortune when I came to London after I had been a missionary in Ireland—and I can sympathise very deeply with the difficulties that missionaries have to encounter, having lived for five years in a city where, out of every ten persons I met, eight were intensely bigoted Roman Catholics—when I came to London I had the privilege to join the weekly meeting of the secretaries of the different missionary societies for purposes of prayer, of conferences for mutual consideration. I am sure that that gathering of secretaries has a most delightful influence upon the deliberations of our Boards of Directors, because we can so manage and arrange as not to cut into each other's work. At those meetings I had the pleasure of making the acquaintance of Dr. Tidman, a man, in my judgment, of lofty character and mind. No one could listen to the reports that he read to us without feeling that they were documents of unspeakable value. He was very remarkable for this, that the older he grew the wider his sympathies grew, and instead of being disposed, as old men generally speaking are, to look at new suggestions with something like a feeling of jealousy, his affections became larger and his sympathies and views broader. I saw him many times in his last illness, and the last interview I shall never forget. Mrs. Tidman met me, and said, "My husband will be so glad to see you; it is only five minutes ago he was regretting you had not been here." I went up and sat with him, and we prayed together. I never saw him more, but I shall ever regard his memory with feelings of the deepest and profoundest reverence. Then with regard to Dr. Mullens. You know that while Dr. Mullens was at work abroad, Mrs. Mullens was at work; she had her Zenana Mission, and you know what a wonderful work that has become, spreading all over India. No one could know Mrs. Mullens without feeling the strongest emotions of respect and affection for her. As for Dr. Mullens, Dr. Allen has said all that need be said; but when I heard the tidings of his death, I could not help giving expression to my feelings of sympathy with the directors for such an irreparable loss. I am reminded of what was said a great many years ago, when Sir John Moore succeeded in extricating his army, and saw them safely embarked from Corunna. He stood on the heights, and was about to go down to embark, when a shot struck him dead. I dare say you have all read that poem, which states that they could only just dig a hasty grave, and that they laid him in his grave "with his martial cloak around him." Dr. Mullens was advancing at the head of a small army to enter a kingdom of darkness and sin, and I have a strong impression that his death in Africa will be more for the African mission than if he had been continued amongst us; and thousands, by-and-by, of converted Africans will gather around his grave, and bless God for him, and for the society which sent him forth. (Applause.) It was my honour likewise to be upon the platform when David Livingstone came home with his heroic wife. (Applause.) Now, you young folk, if you want to know what has been done in Africa, take a map about 40 years old. All the centre is a perfect blank. Around the northern and west coasts you find some signs of civilisation and life; but right across were the supposed Mountains of the Moon, the probable course of the Niger, the probable course of the Congo, and all that sort of thing. Take a map 20 years older, and you will see a wonderful alteration; but take a map now, and there you will find one of the finest countries in the world, covered over with lakes, and it is not much stress of imagination for a person to feel that by-and-by you will have towns and cities there throughout the whole of that vast region, and commerce everywhere developing all its resources. At this moment England, America, Germany, Denmark, Sweden, and Belgium, are all turning their attention to Africa, and I say that Dr. Livingstone has been the great moving cause of it all. (Applause.) You remember the fact of that poor man who had an old coat of his, and kept it as a sacred thing for ten years; he would give it up to nobody until he could give it up to a countryman of the great Dr. Livingstone. And what do you think of those people who put his remains into a hollowed-out tree, and carried them all the way to the Zambesi. Of all acts of affectionate devotion, I never heard the like. And what

must have been the wonderful power of the man, who, without swords, or muskets, or rifles, was everywhere, all over Africa, recognised as the friend of the slave, because he was so loving and so good. (Applause.) Westminster never opened her gates to a nobler act than when the remains of Dr. Livingstone were put inside there, along with our poets, our statesmen, and our philanthropists. May I express the unspeakable joy I have in meeting with Dr. Moffat, that great apostle of Africa? Some little time ago we got up a meeting at Newport to bid him Godspeed. That was a curious platform. There were two clergymen, a Wesleyan, a Primitive Methodist, an Independent, a Bible Christian, and there was myself, and no mortal person could gather from anything that was said to what section of the Church of Christ we belonged. The Churchmen did not say, "I have the honour to belong to the Established Church, but still I think on such an occasion as this it is quite right and proper that I should be here." (Laughter.) We did not hear about any of those doctrines, either hyper-Calvinistic, or Supra-lapsarian, or falling from grace, or anything of the kind. A more delightful meeting I never attended, and the fact was, that even Dr. Moffat, courageous as he is, when he stood up, could not help weeping for intense joy. And now when Africa shall arise, as surely she must, for there is no elevating power like the Gospel, depend upon it, when her history is written, it will not be the Sir Bartle Freres that will be mentioned, or the Sir Garnet Wolseleys. No,—but men of nobler attitude and of nobler purpose. It will be Dr. Livingstone and Robert Moffat. (Applause.) Let me say one word to my brethren on the platform, most of whom are younger than I am. My dear friends, if you want to be effective ministers of the Gospel lay hold of the principles that you have heard advocated this morning. Live upon them and act them out and bring them before your churches. Express them in the hymns that you sing. Do not forget your missionary prayer-meetings; study the *Missionary Chronicle*; get the facts into your mind, and let them warm your hearts and move your intellects, and then go down and pour them out to your people. I unite with the Independent Church in missionary services in Newport, and that is a phenomenon, they tell me. However, I shall never forget the effect produced upon the people last Monday when I read the touching account of the death of Mr. Cousens; tears came out of the eyes of half the people that were present, and then, without an intimation from either of the pastors, earnest prayers were offered up that God, in His great goodness, would support the widow, and fulfil His own gracious words, to be the Husband of the widow and the Father of the fatherless. If that fact shall reach the eye of that lady, I know it will be a very great comfort to her to know that people who never heard her name until then, on hearing of her sorrows, commended her to the blessing and care of Almighty God. That is what this missionary spirit does for us. It makes us forget all our differences, except when we are obliged to state them. We do not want here an ecclesiastical act of uniformity. What we want is the unity of the Spirit in the bond of progress. May God, in His infinite mercy, grant that this morning that spirit may be promoted, and rendered more intense; and then we can go and bend at His mercy seat, and then we can say, "God be merciful to us and bless us, and cause His face to shine upon us. Let Thy way be known upon earth, and Thy saving health amongst all nations. Eternal God, whose servants we are, let Thy beauty be upon us to-day and for evermore. Establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it." (Applause.)

The Rev. J. RICHARDSON: I do not know whether I am in the right place or not, but I feel I have come at the wrong time. After three and a-half hours in this hot room I think it is time that we went home, but for all that, as I have been asked by the directors of the London Missionary Society to address you here this morning, and as you have patiently listened to and applauded the speeches which have been made, I feel that I must try to do my duty. I have been in Madagascar for more than ten years; in fact, I was the last missionary sent out to Madagascar, as an idolatrous country, for about four months after I arrived in that island, the idols, at least, in the central portions, were committed to the flames. I have seen the immense progress that has been made in that island during those ten or eleven years; I have visited nearly every station of the London Missionary Society in the central provinces; I have laboured among the heathen portions; I have travelled among the barbarian portions; I have been within a span of losing my life; and for all that I felt that God has been with me; that God has been working in that island; that He has laid His hand upon that island; and that the progress is real and true, and is deepening every day. It is a difficult matter to speak about Madagascar. If we tell the gratifying proofs which we have seen of God's truth, we cannot but be enthusiastic, and people tell us that we are painting pictures with too golden a tint, and

that things cannot be so. They say we are exaggerating, and yet we cannot shut our eyes to the fact that great and glorious things have happened to Madagascar through the preaching of the Gospel. And then if we speak, on the other hand, of the difficulties of the gross heathen darkness, of the so-called Christians of Madagascar, some of our friends again are faint-hearted, and say, "You are altogether depreciating your work, and we know very well that the land is not in that condition." I have laboured among that heathen darkness for the last ten or eleven years, and you cannot conceive the danger that threatened the Church in Madagascar when that barbarian horde of nearly a quarter of a million came pouring down upon the infant churches in 1868, 1869, and 1870. I am astonished that the light was not completely extinguished, and had it not been that the Lord Himself was there keeping the light burning that barbarian horde would have extinguished it. In 1866 we had some 79 congregations in Madagascar—that was the Madagascar which Mr. Ellis knew—and now, sir, in that island we have 1,142. (Applause.) I do not say that every one of those churches has been erected from a pure desire to worship the living God; but there the chapels are built, and the people are crowding into them day by day. In 1866 there were 13,682 people gathered into the churches, but now we hear that there are more than a quarter of a million assembling Sabbath after Sabbath. In 1866 there were 5,255 church members, now we have 70,000 professed followers of the Lord Jesus Christ. I wish I could say that all these men love the Lord Jesus Christ in sincerity and in truth—I know they do not. Many of them are very ignorant, and many know nothing about the elementary truths of Christianity, but still they do express a desire, however feebly and however imperfectly, to follow the Lord Jesus Christ. Then, again, in 1866, we had 18 schools in the island, with 811 scholars; now we have 890 schools and 50,000 scholars. In 1868, when the barbarian horde came into the Church at Madagascar, there were about 10 men striving to grapple with that great mass of heathen corruption. Some would say, "Why did not you give them Bibles?" But where were the Bibles to come from? We had not 1,000 Bibles in the country, and there were not more than 3,000 who could have read them. There were no schools where we could say that the children could read, and there were no great centres of intelligence to which we could have sent teachers. It was in 1870 when the Testaments were sent out, and it was 1873 before the complete Bible came out. Now we have among our adult population 25,535 who can read, and among our children 25,365; and there are 36,245 complete copies of the New Testament or of the Bible in the hands of these readers. These people had no literature at that time. The missionaries had to make all their books; we have to print them—not to give them away, but to sell them to the people. Sometimes we can sell them very cheaply through the grants we have from the Religious Tract Society. Our directors give us nothing except press, type, and printer; our press has to pay its way year by year. We have to make the books; we have to make readers for the books; and we have to remember that these churches are scattered over a great tract or district of country. We have no railways, and no beasts of burden in Madagascar. We go from place to place on foot, and our districts are sometimes as far away from the central government as Malta is from London. In 1870 we had no proper training school; the college was simply an experiment, but it has been a success, and has given us from 100 to 150 students, who have gone out as evangelists and pastors. The normal schools have been a success, and we find the people willing to learn. They recognise that in the Christianity we are giving them they have indeed a message from God, the great God who made them, the great God who loved them, and that is our hope of Madagascar. But oh, what difficulties we meet with there! Some of them have been mentioned this morning. We have that great separation of districts; the great distances we have to travel, and that is a difficulty not easily overcome. Then we must remember the gross heathenism of the people; we must remember their servile nature; how ready they are to follow those in authority; how ready they are to bow in subjection to those set over them in worldly things. It is a difficulty we have to battle with again and again; for unless we can secure the approbation of the local governors our work is sometimes at a standstill. Then trade in Madagascar is not the help it ought to be; it is an ungodly trade—it is rum, gunpowder, and guns; and while the Queen and her husband and the Prime Minister are staunch teetotallers—(applause)—and would keep all intoxicating spirits out of the island, it is British interests, French interests, and American interests which are being forced upon the people, and barrels of rum are taken there against the express wish and law of the Queen and the Prime Minister. Then you must remember that we have the Catholic priests there, and they persecute the people in the distant districts. In one district where I laboured two years the priests have had the evangelists put into chains, and

many a poor lad has been persecuted almost to death by those who go out as the professed servants of the Lord Jesus Christ. They know that the people love the Bible, and they taunt us in their publications with these words, "You sell your Bibles to keep your wives and children;" and so they circulated it all over the country. I thank God that we sell thousands more, not to keep our wives and children, but to bring peace and happiness to the wives and to the little children of Madagascar, who would not know what peace and happiness were but for the Gospel. Then, again, we are troubled and hindered on every side by want of men. There is an impression abroad that Madagascar has been pampered and nursed. Why, it has been just the reverse. For every missionary on the island there are 40 churches to be taken care of, and for every one at liberty to do direct evangelistic work there are 60 churches waiting for him. We only began to train native agents ten or eleven years ago, and we are troubled on every hand, because we are only 23 men, with four belonging to the Foreign Missionary Association. Sometimes our hands almost hang down; we feel ourselves so utterly unable to grapple with all the work that lies before us. I think, however, there are some of the indirect results of the preaching of the Gospel which are as remarkable as the great increase in the number of attendants on public worship. It was only in 1868 that the people had set to them an example of what a Christian married life ought to be, and you ought to look upon the Queen and the Prime Minister as being, next to the Gospel, the grandest and most blessed power that ever has been exercised in Madagascar. (Applause.) Before 1868 it could not have been imagined that a Queen could have been the one wife of one husband, or that a Prime Minister could be the one husband of one wife. Since then the Queen of Madagascar and her husband, the Prime Minister, have lived as purely and as holily together as man and wife as any of us present in this room this morning, and that I consider one of the grandest testimonies to the power of Christianity. (Hear, hear.) Then if we look at the homes of the people we see that they are building better houses and getting better clothed. And we must remember it is only three years ago since that stupid law of divorce was abolished. The Queen and her husband lived for eight years as an example of home purity to the people before they made a law saying that the absurd way of giving a woman sumpence, and saying, "I have done with you," and then marrying another the next day and sending her away the next must be abolished for ever. No undue pressure was brought to bear upon the people, but the Queen and the Prime Minister were an example for nine years before they declared that polygamy should come to an end. Since 1868 there has been no civil tumult in Madagascar, and before that time civil tumult was the order of the day. The people are very warlike, and Radama, the great king, who first came prominently before the British public, was a great warrior. He travelled all over the island, and the course of Radama was a very terrible one. His soldiers slaughtered 20,000 men, kept 20,000 or 30,000 women and children, and devastated the whole country. Now, as a contrast to this, let me tell you about six years ago a rebellion broke out in a distant part of the country, and 10,000 soldiers were called out and despatched, with perhaps 20,000 or 30,000 camp-followers, into that district. What was the wish of the Queen and the Prime Minister? It was that the soldiers should go into the country, subdue the rebellious tribes, and come back without taking life. The Prime Minister said to the soldiers, "Now, remember, you go now as Christians and not as barbarians, and you must go into that country, and you must not repeat those cruel practices of former days." (Applause.) The churches in Antananarivo met day after day in prayer-meetings, and subscription lists were opened to buy quinine and other medicines, that the soldiers might be properly provided for. The soldiers themselves, before they went to bed at night, met for prayer, and they assembled every morning for the same object. They prayed that God would keep them from shedding blood and from pillaging the country. They arrived there, they fired not a single shot to hurt a man, they slew not a single ox, they paid for every fowl that they had, they burnt not a single village, they carried not a single child away with them, they subdued the country and went back again without carnage and without capturing a single slave. (Applause.) Had that happened in 1867 thousands of men would have been slaughtered, and thousands of women and children carried away. Do not go away with the idea that slavery has been abolished in Madagascar. The time has not come for that yet, but we have a glorious instalment in the setting free of the Mozambiques. The Treaty with England required that all Mozambiques introduced since 1866 should be set free. The Prime Minister and the Queen had a difficulty there. They could not set free every one. You must remember the whole administration was corrupt, and every man would keep as many slaves as he could, and would send word to the Prime Minister and Queen that he had none, and he could bribe all who went up to the capital. It was therefore very difficult to set the Mozambiques free. By

the proclamation of the Queen not only the Mozambiques introduced prior to 1866 were set free, but also their children, and any one who could prove that he had a drop of foreign blood in his veins was free. What delighted me, however, was that the Prime Minister should stand forth and put it on this grand broad basis, not simply on the Treaty with England, but that they had accepted Christianity, and it was not right that they should hold men and women in slavery. Again, you must remember that in Madagascar we had no local registrars, police officers, nuisance inspectors, and the like. It is only about three years ago that they were appointed. The greatest sign of progress is seen in the late conscription. When the Mozambiques were emancipated the people were rather disturbed in mind, and when the registrars or police officers were appointed and the people were required to register births, deaths, marriages, agreements about money, and so on, they got rather alarmed. They said, "The Queen has taken our slaves. She now wants to know how many children we have, and where our money is. What does it all mean?" It was whispered all over the country that the Queen was going to make a conscription, and it sent terror into every heart. Old Radama coming down to one of the schools one morning, and seeing how nice the lads looked, said, "I will have them for my soldiers," and he did so, and some of those men have been serving successive queens of Madagascar, and have never had one fraction of pay. It was scarcely to be wondered, then, that mothers and fathers were afraid, and wished to take their boys away from school. And we had a little fright, too. We have nothing to do with politics whatever. We simply go on teaching and preaching. We were terribly alarmed, because if the Queen had sent the Prime Minister into our schools to take the lads out as soldiers, we could not have objected. The people, however, got more and more alarmed, and one day we went to the great Plain, and there was a review of some 10,000 troops. After all the preliminaries, the Prime Minister had to appear before the Queen to express his great desire to serve her with all the fervour and zeal that he had, and standing in the presence of the 10,000 soldiers, he said to the Queen, "Madam, such a one of your ancestors brought gunpowder, such a one brought cannon, such a one did this, you yourself," he said, "have brought an Armstrong gun, you yourself have brought a Gatling gun, you yourself have given 10,000 Snider rifles to these people, and so long as we found three and a half millions of the tribes of Madagascar unsubdued and barbarous, and so long as European nations are arming, we do not know what their intentions are,—so long as they will bring rum and gunpowder into the country, it is necessary that we should be on our guard. We do not wish to undertake any more military expeditions, but we do wish to be prepared lest some one should wish to take our own from us." "But," he said, "while one has done this, and another has done the other, you, Madam, have introduced the grandest subduing force into the island, which is the Gospel of the Lord Jesus Christ." (Applause.) We did rejoice. I felt it was a right time to rejoice, that we should not be depending upon swords and bayonets, but upon the Gospel to give peace and quietness to that island. One clause of the Proclamation was this, that all pastors of Christian churches for the future should be set free from military duty. I dare say that will amuse you to think that pastors should be soldiers. Why, I have seen our good men sometimes get into the pulpit on Sunday, and preach the Gospel with the fervour of Primitive Methodists, and on the Tuesday afterwards they have gone on to the Great Plain with a cocked hat, epaulettes, sword, and big boots, and have been generals and captains, and all the rest of it. A number of years ago we thought we might talk to the Prime Minister, and ask him to set them free from Government service; but he said, "Gentlemen, you do not know what you are talking about. It may be all very well for you in England and in other parts of the world to set pastors free from military duty; but in Madagascar every man, including myself, is the slave of the Queen, and we are to do just as she tells us." We had no indignation meetings, no petitions; we went quietly about our work, and now for the future no pastor of the Christian Church is to do military duty. The next thing was, no child from school should be taken as a soldier, and no teacher; also that it should not be a life service, binding on the poor only, but a five years' service, binding upon all. The result was, in less than a fortnight 20,000 men came and voluntarily offered themselves for the first conscription in that very military service from which three weeks ago they would have fled to the uppermost parts of the kingdom. You have heard a great deal about the State Church in Madagascar. Sometimes we have got alarmed about a State Church. We felt that it would be an awful burden upon the people. Just let me tell you, however, the history of the Missionary Society, by which you will get a side light into the question of this State Church in Madagascar. Five or six years ago the people determined to form a missionary society, and when it was

accomplished, it was arranged that the missionaries should be put in a minority on the Board, and the native pastors and deacons should really take the conduct of affairs. Two men were ordained in that church built on the Tarpeian Rock, and were sent out as missionaries. They began teaching the little children and inviting people to come to pray; but the natives got suspicious of them. Kindness, politeness, honesty, and sobriety were not understood by the heathen, and they drove the two young men away, and they had to go back again to Antananarivo, and say, "We have failed." We thought this perhaps would break up the society, but no; the natives met again, and decided to send two more, and I was appointed to go with them. We went five weeks' journey among barbarous tribes. I was told I should be killed. By some I was driven from their town, and by others I was protected and encouraged. At last I saw those evangelists settle down, and I went on to the coast. There I was set upon by some of those barbarous kings, and in broad daylight robbed of everything I had, and left destitute 25 miles from a drop of water, and 500 miles from my home, with not a man to stand by me. By God's good guidance, I got back, and told the people how I had seen these men settled among the Kamoosi, but I was afraid it would not last. In twelve months those men were back again; they had to retreat. Twice had the infant missionary society resolved to send the Gospel to the heathen, and the heathen had snapped their fingers at them, and said they would not have them, and then we met again, although some 1,200 or 1,300 dollars in the notion of some had been wasted; we met again, and as we met the third time, we got the parish church to join with us, and asked the Prime Minister to come and take the chair, and he did so, and the man who, twelve years ago, would have gone up to his knees in mud to give honour to his idols, came into one of our pulpits and posed as chairman of the Missionary Society, and he did it very well, too. His first words in addressing the meeting were, "Ladies and gentlemen,—As Prime Minister of Madagascar, I have no right here, but as a man, loving the Lord Jesus Christ, and desirous to promote and further His kingdom, I have as much right here as any one of you." (Applause.) He said how martyrs prayed in former times, "When, oh, when shall we have a Christian Queen." God had sent them a Christian Queen, and they were all desirous of sending the Gospel to the heathen. He narrated how they had oppressed the people in former times. He spoke to the evangelists, five in number, who were going out, and said, "Do not tell the people—put away your idols because we are sent by the Queen." He said, "If you use force and compulsion, your work will fail; you will not propagate the principles of the Gospel of Peace by any pressure. Go with gentleness, and patience, and perseverance; show the people the better way, and you will win them from their superstitious practices." The people cheered him to the echo. As the meeting broke up, I met him at the vestry door, and he took me by the hand, and said, "Mr. Richardson, did you note the enthusiasm of that audience?" I said, "Yes." "Could not I rule the Church of Madagascar if I liked?" "Yes, I am sorry to say you could." "Ah," he said, "we know better than that; there will be no head of the Church in Madagascar, except the Lord Jesus Christ." (Applause.) We were met in the church built on that rock of hurling, and he went on to say, "Standing upon this spot years and years ago there were gathered together some officers of the kingdom. My father was there, and a little girl was brought before him. My father looked at that little girl, and said, 'Take the child away; she is a fool.' The little girl raised herself, and said, 'No, sir, I am no fool; but I love the Lord Jesus Christ. Throw me over.' My father the second time said, 'Take the child away; she is a fool.' She said, 'No, sir, I am no fool; but I love the Lord Jesus Christ. Throw me over.' Six years ago, when Dr. Mullens preached at the opening of the church, the Queen, the Prime Minister, and all the Court ran away out of the capital; but now, six years afterwards, the Prime Minister comes to that very spot on which we were assembled—where that little girl was hurled over, and her body landed on the plain below—and he said, 'If a little girl in those dark times could give her life for the love of the Saviour, shall we hesitate to give of our substance to send these missionaries to the heathen?' (Applause.) Could there be a grander testimony to the power of the pure Gospel than that touching story told by the Prime Minister, the son of the person who had carried out the persecution, and on the very spot where the persecution happened? I want to tell you another thing connected with that story. In 1851, a little lad in a South Lancashire town, I saw a picture in the *Juvenile Missionary Magazine* of these people being hurled over the rock. I was only seven years of age, and I said, "Oh! teacher, if ever I am a man, I will go and be a missionary there!" (Applause.) I forgot all that. I went to college, and in 1868 Dr. Mullens offered me Madagascar. I said, "Of course, I go to Madagascar, because that story made me a missionary in 1851." I went to Mada-

gascar, and now here is the remarkable thing. You talk sometimes about chance and coincidence, but I think this is a leading of Divine providence. When I was chairman of the district committee, standing on the spot portrayed in the picture which had made me a missionary in 1851, I had to give the first missionary charge to the first missionaries sent out by the Church of Madagascar. A year after that I had to accompany a second company, and I was within a span of being another martyr of Madagascar; and a year after that I stood and looked up into the face of the Prime Minister as he told me that very story which had made me a missionary. (Applause.) Brethren, necessity is laid upon me that I preach the Gospel in Madagascar; and as God is calling me He is calling you—the London Missionary Society—to do the same. God has blessed you abundantly; God has prospered your labours there. Come to the rescue; come to our help. Do not leave us there; do not throw over the island. God is calling you there; Christ is pointing you there. Go in, and possess the land! And, I say, if a little girl, in dark Madagascar, could give her life for the love of the Saviour, what shall you and I give to the Saviour, by whose blood we are delivered from all sin? (Applause.)

The resolution was unanimously adopted.

The Rev. R. ROBINSON stated that Mr. Waddy, Q.C., was to have supported the resolution, but that he was unable, at the last moment, to attend. He also read an additional list of subscriptions, including £100 from the chairman, and £50 from Mr. Henry Wright.

Mr. S. R. SCOTT: There is one duty which remains for you to fulfil, that is, to offer our best thanks to our chairman for having taken the chair on the present occasion. I think you will all agree that we did very well in keeping within the circle of our own immediate supporters and friends in asking Mr. Kemp-Welch to take the chair. I ask you cordially to approve of the resolution.

The Rev. S. HEBDRICH seconded the resolution, which was unanimously agreed to.

The CHAIRMAN: Ladies and gentlemen, Allow me to offer you my heartfelt thanks for the vote which you now have accorded me. It has been a great pleasure for me to be here, and I thank you very much, on behalf of the directors, for so kindly and patiently listening to what has unavoidably been rather a long meeting.

A hymn having been sung, the Rev. Eustace Conder pronounced the benediction, and the proceedings terminated.

RELIGIOUS TRACT SOCIETY.

THE eighty-first annual meeting of the Religious Tract Society was held at Exeter Hall on Friday last, May 7th. The hall was crowded to its utmost extent, the chair being taken by Sir Charles Reed, M.P.

The meeting was opened by the singing of the hymn commencing—

"Hail to the Lord's Anointed!"

after which

The Rev. Canon FLEMING offered prayer.

The CHAIRMAN: Christian friends, it is so short a time since I had the great honour of occupying this seat and of speaking at length in reference to the work of this society, that I do not propose to stand for many minutes in the way of the reading of the report to which I desire now to bespeak your earnest attention. Reports are not often heard with patience, but I trust you will give your undivided attention to-night to the report of this society; because, being a member of the committee, and having some responsibility in a prior knowledge of what that report contains, I can assure you that you ought to hear it with the deepest interest, whether you do or not. This is the 81st report of this society. This society is a great missionary society. The wave of depression has come over the great religious institutions of this country during the past year to such an extent as to cause mourning and lamentation on the part of most of those institutions in making their reports to their constituents. We have heard it said that the finances of this great society are in an embarrassed condition, that not only can they have no prospect of making any further advances, but that the means are utterly insufficient for them to hold their own and keep that which they have. I am happy to say that this society does not present its report to-night in the spirit of an alarmist, and though it has suffered in the same way from a deficiency of resources and from the subscriptions of its constituency, yet it speaks to-night of increased effort, of enlarged success, and the report does not utter one word which will betoken any notion that we are going to surrender one inch of territory that we have occupied. Now this state of mind gives me an opportunity which I avail myself of as a member of the committee of explaining to the public so largely represented here, that which ought to be known by them, and which cannot be too frequently considered. This society is peculiar to this extent. It is a

great missionary society: at the same time it is a great trading society, and I have heard it said frequently, "Why should we subscribe to the Tract Society when it has such a large business, and makes such great profits every year? Why should not we reserve our resources for the missionary societies having no such arrangements?" Now let me tell you that every penny you subscribe to this society goes unchanged by any deduction straight to the work to which you intend it, that is to say, the whole of the charges of this institution in its missionary and benevolent departments are met by the profits of your trading department; therefore, there is no deduction to be made for management expenses, but the whole of the money coming to this society from its friends the subscribers goes directly to the Benevolent Fund. (Applause.) And, in addition, the profits upon your trade are so largely increasing, that frequently, after the charges of management are paid, every penny that is left as a profit balance comes to the aid of your benevolent fund—(applause)—so that the trade department is, in fact, the most munificent and largest subscriber to the benevolent fund, since it gives the whole of that which is left after the payment of the working expenses. Take this year's example: the trading, I think, is something like £150,000, the profit left after paying everything is something like £15,000, and that £15,000 comes to be added to your £26,000 given in the shape of subscriptions, and makes a splendid fund of £40,000, every penny of which is devoted to your benevolent and your missionary enterprise. (Applause.) I have never heard that too emphatically stated in this hall, and I wish it now to be understood. Therefore, to-night we are able to congratulate each other, and in the good providence of God, though we have suffered as other institutions have suffered, yet the trade operations have been successful; they have come to the relief of the deficiency which otherwise would have arisen from your diminished revenue of subscriptions and legacies. We have at work in this country and in foreign countries, wherever Christian men and women are to be found, the greatest agency employed for the highest work. The Christian press in every land is producing literature which carries Gospel truth, and therefore that press is used for the highest purpose and for the noblest ends. This institution at its infancy, as may be supposed, was very small. It is 81 years old. Its early history may be fairly represented by this dingy-looking religious tract of four pages which I have in my hand, badly printed, upon poor paper, and sold in 1801 at the price of a farthing, or twenty-pence a hundred. It is a tract written and addressed to a little child, bearing in every page of it the Gospel truth, and when I tell you what the last verse of the hymn is upon the fourth page you will understand what I mean—

"For all who early seek His face
Shall surely taste His love;
Jesus shall guide them by His grace
To dwell with Him above."

(Applause.) That tract, preserved carefully by one who loved me much, was given to me when I was a child, and the influence of that tract will be best understood by you when I tell you that poor as it looks it is so precious to me that I preserve it among the treasured things of my household. (Applause.) It is number 52, and from that poor beginning has grown and increased by thousands the long catalogue of religious tracts, supplemented by a catalogue (the length of which I could hardly tell you) of religious books, supported by the most interesting and valuable periodical literature, the value of which you can best understand when you are reminded of the splendid circulation of those noble publications, the *Sunday at Home* and the *Leisure Hour*. (Applause.) Then to speak for a moment of the great sagacity of our valued editors and of our colleagues on the committee, I may remind you of that marvellous success which has attended the achievement of the last year and the present year—the publication of the *Boy's Own Paper* and the *Girl's Own Paper*. These have been said to be secular publications. You know that they were intended to meet and to beat and to drive out of the market the vicious literature. (Applause.) The impression which may first rest upon your mind may be that these, judged by their illustrations and by some of the details, are secular publications. And why not? I challenge you to look through the tales and the narratives without discovering the golden thread of religion passing through every page and making every such publication a publication of Gospel truth. I wish, as chairman of the School Board for London, to express my deep gratitude to the committee for what they have done in reference to the prizes offered every year to 4,000 meritorious scholars who have voluntarily presented themselves for religious examination. Unless this had been done by my friend Mr. Peek, and by the Religious Tract Society meeting Mr. Peek's munificent offer, I do not see that it could have been done in any other way, because, of course, the ratepayers could not be asked to take upon themselves this great burden as would be implied by the splendid gift; but I trust next July I shall have the opportunity myself of distributing 4,000 six-shilling bibles to these scholars—not merely bibles, but bibles of reference, with

marginal notes and with maps intended to help the studies of these young people. I am sure you will feel with me, that nothing could be better than the service thus rendered by the society in securing the circulation of God's holy Word in this fashion. I have heard it said—but I do not believe it, I am sorry to say—that in every house in London you can find a Bible. That was what George III. desired to see; but none of us have yet seen it. There are houses still destitute of God's Word, and a reference in the report enables me to tell you of one case of usefulness resulting from the gift of this Bible. A man who was urged by a City missionary to go to a mission hall meeting, said, after objecting to go with the missionary, "I don't think the Bible can be true; but still, I will read it again, and see if it is true or not. My second son, Joseph, was taken to the Crystal Palace, and had a Testament presented to him in the year 1876. I will open that, and see if the Scriptures are true." He said he opened it, and read it, and the truth of the passages of the Testament dawned upon his mind, and he became quite frightened. He said, "I could only read one or two verses at a time; still, I could not resist looking into that Book. To my wife's surprise, I told her one Sunday morning that I was going to the mission-hall that night with her. She could scarcely believe me. She said she always prayed that the time would come when we might go together to the mission-hall, and we did go that night." (Applause.) Now, that is only one case out of many which has come to my knowledge of the value of giving these prizes, because they have become treasure-books in resorts where hitherto the Bible had not been known. I have only one word more, and that is in reference to the great loss we have sustained during the year by the removal by death of our honoured friend, Mr. Joseph Gurney. (Hear, hear.) Mr. Gurney was heart and soul a worker for the interests of this institution, and for the interests of the cause of his blessed Master. He served this committee for fifty-one years, and now he has been taken to his rest. His place is well supplied, and I congratulate you, as I do my friend Mr. Rawlings, that the choice of the committee has fallen upon him, because he has given proof of his services, and I am sure he will be as faithful in his time as was his friend and colleague, Mr. Joseph Gurney. (Applause.)

Rev. Dr. MANNING then read an abstract of the Report, from which it appeared that during the past year 538 new publications, of which 125 were tracts, had been issued. The total circulation from the home depot, including books, tracts, periodicals counted in numbers, cards, and miscellaneous issues, had reached 65,616,690, of which 27,215,190 were tracts; while the issues from foreign depots amounted to 12,000,000, making a total circulation for the year of 77,616,690, and of 1,930,953,440 since the formation of the society. The total amount received from sales, missionary receipts, and all other sources, including last year's balance, was £172,595, while the total expenditure was £169,914, leaving a balance in favour of the society of £2,680. From subscriptions and other contributions, dividends and legacies, £24,673 had been received; while the missionary expenditure, consisting of foreign money grants, grants of paper, electrotypes, and publications, grants to emigrants and domestic applicants for tracts; circulating, school, seamen's, prison police, lighthouse, coastguard, and workhouse libraries, and to colporteurs, &c., amounted to £40,062. The grants thus exceed the missionaries' receipts by £15,389; but that sum had been supplied from the trade funds, which also bore the entire cost of management. The increased activity of the work of evangelisation in France had caused a great increase in the number of applications for tracts, which had in all cases been readily granted. In Belgium grants had been made for French and Flemish publication work, and a special tract for school teachers had been circulated. In Switzerland the society's work was brought before the meeting of the Evangelical Alliance at Basle, and special help had been given to the Society for the Observance of the Lord's-day. In Spain a new periodical, adapted for the more educated classes, had been started, while the sales at the depot had exceeded those of former years. In Italy important theological works had been published, tracts had been multiplied, and help given to the work among the soldiers. Works in Hungarian, Slavonian, Croatian, Roumanian, and Servian languages had been circulated from the depot at Pesth, and a work on Christian Evidences and tracts had been published in Bulgaria. The tract societies and mission presses of India and Ceylon had received grants amounting in the aggregate to over £2,500, and grants had also been made for the soldiers in Afghanistan. In China the work of the spread of Gospel truth by the press had received a fresh impulse; the new Chinese Tract Society had celebrated its first anniversary, and had made good use of the help afforded it by this society. In Japan a new depot had been opened, and fresh arrangements made for its efficient management. In Syria a new Arabic illustrated periodical had been started, and in Smyrna large grants had been made to the Sailors' Rest. Assistance had also been given to the American Mission in Egypt to enable

them to place the Arabic Concordance in the hands of their native pastors and teachers. Through the South African Tract Society and other agencies, tracts and libraries had been sent to the colonists and the British troops, and grants of paper had been made for the commencement of a Christian literature in Central Africa, while the Presses of the London Missionary Society and of the Friends' Mission in Madagascar had been supplied with paper. As usual, Jamaica had received many grants, and arrangements had been made for special distribution in connection with the exhibitions in Sydney and Melbourne. Emigrants had been cared for, and libraries had been assisted in all the various colonies of Australia and New Zealand, while the colonists in Fiji, the Chinese of the Sandwich Islands, and the natives of Anaitum had not been neglected.

The Bishop of RANGOON (Dr. Tidcombe) moved—

That the report, an abstract of which has now been given, be adopted; that Edward Rawlings, Esq., be appointed treasurer in the room of the late Joseph Gurney, Esq.; that Sir Charles Reed, LL.D., M.P., be appointed a trustee, in the room of Mr. Rawlings; and that the following ministers and gentlemen (in addition to the treasurer and trustees) constitute the committee for the ensuing year, with power to fill up all vacancies.

He said: Whenever I am called upon to preach for this society I invariably choose one text—"Of making books there is no end." (Laughter.) Some of you may ask how in the world Solomon, who wrote those words, could magnify books so vastly when there were no printing presses; but have you never heard of manuscript books? Solomon himself, we are told, wrote 3,000 proverbs and 1,005 songs. Why, the 1,005 songs of Solomon alone would constitute more sonnets than Shakespeare, Milton, and Wordsworth wrote put altogether. Then, have you not heard of the grand Alexandrian library, which, in the seventh century, was burned to the ground? In that library there were 700,000 volumes. But what is all this compared to the triumphs of the modern printing press, and still more to the triumphs of this one society, which this year has issued above fifty million publications. Surely Solomon was right when he said, "Of making books there is no end." Ah, but some of you will say, "For the most part, your publications and your books are such little things." Well, and what if they are little things? Was the Gospel of St. Matthew not a little thing when it was first published? Was not the Epistle of St. Paul to the Romans a little thing when it was first put in circulation? We must judge of these and many other little things not by their size, but by their results. I take in my hand a few grains of corn—they are little things; but when planted they grow up and feed the hungry. I take in my hand a number of grains of gunpowder and a little match—very trifling things; but they have a power of explosion which their size is perfectly inadequate to express. And so if these tracts and many of our books be little things compared to the folio volumes of our forefathers such as we see in ancient libraries and in patristic stores, depend upon it they are like seeds of corn which have the power to vivify souls and raise up plants of the Lord's planting, to bring forth fruit to His glory, and they have an explosive and combusive power for the expulsion of moral evil by means of which we believe, as the evil is forced out and the good is presented, God is working through them by His own purposes for the regeneration and salvation of ten thousand times ten thousand and thousands of thousands. Sir, the records of this society, as the report proves, is a theme of universal praise and a perfect piece of championship in the work of God which can claim the prize for all success and for grand conquests in every land upon the face of the earth. I dare not, however, speak of any country except that from which I have just come—the land of British Burmah. When I last spoke at this meeting I had not the privilege of having had any experience in a tropical country or a heathen land. God, in His grace and mercy, called me, and though He has brought me back for a season by affliction, I trust to return and carry on the work which is in some sort represented by your society in British Burmah. If there be a single country in any part of the world for which tract circulation is needed, and which is a more open field than any other, it is British Burmah. It is not generally known that in Burmah every man can read, whereas in India about one in 400 is the outside, and in many parts a far larger percentage are unable to read any kind of book whatever. In Burmah there is a system of education which requires no Board schools, and our friend here would very soon lose his chairmanship if he came to Burmah. (Laughter.) In the Buddhist monasteries there is a school for every village, and there is a schoolmaster for every boy. There is a system of enlightened education, so far as heathenism can be enlightened; and it is the most enlightened part of heathenism I ever read of or met with. Caste, sacerdotalism—all that binds man with an iron hand to the conscience of another, all which grinds him down by moral despotism—is absent in Burmah. The man there is as free as an Englishman to think and speak as he pleases, to eat and drink with whom he pleases, and he walks a noble and independent being as much as you or I

do. (Applause.) Let me explain how this is. The Buddhist priests, so called, are not really priests; they are monks. Gautama, in the sixth century B.C., when Ezekiel lived in Babylon, broke loose from all the sacerdotalism of the Brahmin religion, and caste was known no more in his code of philosophy. He proclaimed every man and woman, morally and socially, equal—not in the sight of God, for he denied a personal Creator—but in the sight of the world, and before each other; and his monks are pledged, by their philosophy, by their sacred books, by their traditions, by their customs and usages, by every principle, and by every power of thought and feeling which can be brought to bear upon them through inheritance and by present influence, to one thing, and that is, to propagate moral culture and to encourage the moral welfare of the people. What is the consequence? Though they are mendicant monks so called, and go about every morning, the first thing, with their bowls before the houses of the people, seeking their daily rice, and return to their monasteries with the food that is given them for the day, yet they are not idle. They go to their prayers, and when their form of prayer is over the monastery becomes the village school, and all the boys are brought into the monasteries by their parents and receive an education absolutely free, from the monks, who subsist upon the alms of the people. They have the three elements, reading, writing, and arithmetic, clearly given them, so that when they leave the schools the boys can do a little writing and a little arithmetic, and are able to read a printed book. That is why Burmah is such an open field for your society, and I thank God that great results are already being achieved by the society, for we have a British Burmah Tract Society, to which your parent committee in this country gives liberally large grants of paper for the publication of hundreds and thousands of tracts, which we circulate annually. Let me give an instance of the good one tract did to a man in Bassein, on a branch of the Irrawaddy. He had fallen into the river and was bitten by an alligator. The alligator had laid hold of the man's leg, but he was rescued. When he was taken to the hospital, the surgeons found it necessary to amputate the limb. He was confined for a long time in bed in that hospital—an English hospital provided by the Government. A tract was given to him, and he read it with such avidity that he asked for more tracts, and he went on reading with such earnestness that his mind became convinced of the truth of the Gospel; and once when he was asked by a missionary, "Do you love Christ now?" He replied, "I love Him as much as I love my life;" and when he recovered from his wounds, and a false leg was put upon his thigh, he went out a free man, rejoicing in the liberty wherewith Christ had made him free. (Applause.) He was baptized, and is now a Christian. I will now give you an instance of a Buddhist who was laughed at, sneered and jeered at by some of his companions because he read Christian tracts. "Do you suppose," said he, "that I do not read those Christian tracts? I have read as many as I can get hold of, and I mean to read a great many more." That gives you a specimen of how eager the Burmese are to read tracts. He took out an old, worn tract from his pocket, and began to read aloud, and then he turned round and said, "This God, spoken of in this tract, will conquer yet, and if you will only read for yourselves you will find it out, too." (Applause.) I might multiply instances to the same effect. It has been my privilege to circulate these tracts with my own hand, and I can assure you, along the banks of the Irrawaddy, going with a missionary who could speak the Burmese language, I have given away, in towns of 5,000, 6,000, and 7,000 inhabitants where scarce any mission work is being accomplished, immense numbers of tracts; and they have been received with such eagerness that my store has been exhausted long before all the people were supplied. They will not only take them but read them and study them, because they have very few books to read. In God's providence I have not only been permitted to distribute Burmese tracts, but to write one. I did not write it in Burmese, but in English. Travelling by steamer from Moulmein to Rangoon on my return from a visitation tour, it so happened there were about 200 Buddhist monks in yellow robes and best array aboard the vessel, going to Rangoon to the Pagoda to keep one of the most popular festivals of the Burmese year. I said to a gentleman who could speak Burmese well, "Will you call two of those monks to the top deck? I should like through you to talk to those gentlemen." He did so, and asked them some questions at my request. We had a most interesting conversation, and it came out they knew nothing of Christianity whatever. I said, "How is it that I know something of Buddhism, and studied your religion in England long before I expected to come out to this land? But you have not had sufficient intelligence and earnestness in religion to study Christianity or ask anything about what we believe in England." The man was extremely polite, and with the greatest courtesy he said he was very sorry, it was not his fault, for there was no book in Burmese that gave any account of the Christian religion. He said there were little tracts which gave just something good and nice about one

point, but there was nothing that explained the religion as a whole. That set me thinking, and although it was within the first six weeks of my arrival in the land, I determined, God helping me, to set about writing some tract in English, submitting it to minds and judgments superior to my own in Burmese matters, and if they approved of it, asking this society to print it. I wrote a tract called "The Christian Religion; or, a Message to the Buddhists of Burmah." It was submitted in manuscript to the American missionaries and the Church missionaries, and there was a universal concord of opinion, that it took a new line, that it satisfied a great want, and that it would do a great good. Therefore, it was ordered to be printed—first in English and afterwards in Burmese. Let me tell you what has come of that tract. Five months after I left the country, and only through reading the report of this society, I learned this interesting fact—for which I bless God—that that tract has been circulated amongst the Buddhists, and has met with very great success, and in one instance, I trust, has been more or less blessed to the enlightenment of the soul. A Buddhist, who had a son thinking of becoming a Christian, was asked what were his thoughts upon the subject. He said he was too old himself ever to be a Christian, but he had no objection to his son becoming one. The son in his holiday time took home to his father a lot of these tracts and several copies of my tract. His father read it, and after he had finished reading it, he said, "I am so impressed with this tract that I can resist the Christian religion no longer, and I must seek further instruction in it before I die." (Applause.) At another place—Tongo, 300 miles north of Rangoon—there are not only Buddhist monastery schools, but what we should call private venture schools, in which boys and girls are taught together. The master of one of these lay schools was so interested in that little tract of mine that he actually, Buddhist as he was, introduced it as a reading-book and class-book in his school. (Applause.) And a missionary writes to me from the Karian mountains—a young man whom I ordained—"I am visiting a number of villages on the western hills that are all heathen, and I find they are ready to receive the Gospel, and ask for teachers to be sent." Then he describes how, after he had left one village, some Pongyees—Buddhist monks—visited the place, and presented their view of Buddhism to the people. The Karians are not Buddhists, but have a totally different code of faith, and when these Buddhists came to them, the villagers placed the Christian tracts in their hands, and began to convert them, rather than be converted themselves. (Laughter.) Amongst these tracts my little tract was put into the hands of one of them; and after he had read a few of them he said, "I like all these tracts very much, but I like the Bishop's the best." This society gave a large grant of paper for that very tract, besides grants for all our other tracts, and I can only say, Go on and prosper. The work is noble, the report is noble, and I ask you to adopt it in the name of Him who told us whatever we do to do all to the glory of God: I ask you in the name of Him who said, "From this day will I bless you." And from "this day" He will, when we consecrate our souls to Him, when we give our time and our energy and our hearts and our lives to Him. And to committee and subscribers and officers of this society, I say, Let us all from our various standpoints, stand fast and firm in the truth, and from our various centres go forward, not rash, but quick and skilled and strong in action, to the help of the Lord against the mighty, and we shall be a mighty army conquering and to conquer, helping forward the kingdom of Christ until it covers the world as the waters cover the sea. (Applause.)

The names of the proposed committee were then read.

Rev. Dr. W. P. MACKAY seconded the resolution. He said: The secretary kindly sent me an advanced proof of the report, but it was so voluminous that I have not read it. I have, however, the utmost confidence in those who drew it up, and that is the ground on which I second it, and ask you cordially to approve of it. Moreover, I find from the wording of the resolution that we have not much to say in fault-finding about the work of the society, nor regret, nor despair; but we just say, "You have done very well; go on, go on, and do better." (Laughter.) The text I have is very vague; it is simply "Go on." It is one of the taunts that infidelity throws at us that we begin with children in Sunday-schools and in our families, and it is said that we should let them grow up independent, and not bias them with our preconceived notions of religion. Why, they would have the Almighty make us all grown-up men instead of children to be trained in the way we ought to go. In studying the history of the world I have been very much struck by the opportuneness of the witnesses and powers that God uses in this world. When God required a carpenter, Noah was just ready for the ship. Was a Moses needed, a Moses was ready. Was a sweet singer of Israel needed, a David was ready. Was a legislator needed, a Daniel was ready. So when we were stretching out too much in this old world, and finding it a little too small, God raised up Christopher Columbus to go and find another. The

secret of the mariners' compass had been lying away hidden up beyond Greenland's icy mountains, or somewhere else, except that it was known to the Chinese, who, as usual, made very little use of it, until God saw that another world had to be put into the hands of humanity. Then look at the invention of steam. God saw that stage coaches would not do in these days, and steam had been hidden away all the centuries of the world's history, until God raised up Watt to watch his mother's tea-kettle. Then He saw that London, and your Exchange, and all this tremendous centre of activity, this universal beehive would never get on with the old-fashioned ways of communication, and He led Franklin to fly a kite one day, and bring down lightning to send your messages by the electric telegraph. Then He saw that we could not communicate with one another as they did in the olden times, and the printing press was discovered. By-and-by He saw that we could never do anything for the world in our denominational or divided actions, and He raised up this Tract Society in the beginning of this century. (Applause.) The opportuneness of the instruments that God raises up is a matter of great thankfulness to us, showing as it does that we are in the line of God's working. We have not the miracles that the Apostle Paul had; we have not what I may call the miracles of attestation; these miracles are gone, because their use is gone; but we have other miracles. Look at the miracles of the steam-engine, the miracles of locomotion, and of the printing-press. What would the Apostle Paul have thought if he had had a printing-press? How he would have used it for the spread of his message! And then with regard to travelling. The Apostle Paul tells us that he was "in journeys oft." Why, there is not one of us who have to rush about the country who does not travel more in twelve months than Paul did in his life. I do not say that we do anything like the work that he did; but we are enabled to travel a greater number of miles with infinitely more comfort than dear old Paul did. He was generally walking, or lying all night on a plank in the Mediterranean, not a very comfortable position. The mover of the report has spoken about the power of little, and the little are the things that do all sorts of work. Look at the rain coming down. God does not send one huge aristocratic raindrop right plump down on the earth, and destroy it. It is the little, beautiful, individual drops of rain, just tracts, falling down to fill the whole earth, and make it fruitful and bring forth to the good of man and the praise of His grace. Why, the greatest discovery in this century is the power of little. What was the power that Rowland Hills saw about the little postage-stamp? The power of a penny. What did our legislators find out when they instituted the penny per mile parliamentary trains? And what about the penny daily newspapers? These are the great penny powers of the world. It is only by little and oft-repeated little that the work is done. I have seen my little boy take a hammer; he did not attempt to push in the nail with it; he gave it a little tap and kept on tapping, and down went the nail. That is how the work is done, by the little blows oftentimes repeated, and not by the great pressure. So much for the power of little. There is one other matter that I should like to bring before you—the special thing that men are called to. Here are these men, who thought about starting this society; they had a great belief in the spread of the Christian religion; and the devil and the world certainly have a great belief in the spread of their kind of literature, and I think we should go on and meet them, and beat them. A friend of mine had been told that the word of life was contained within the boards of his Bible; he went quietly home, and he said, "If it is there I will find it." He began with Genesis; he could not see anything about salvation in the first chapter; he went to the second chapter, to the third, and all through Genesis, and then got into Exodus, but he could not understand it a bit; then when he came to Leviticus, and all the beasts of sacrifice, he thought, "I cannot see what is meant by it." But he was not to be beaten, either by creation questions or by beasts. He was wanting salvation, and he was told it was there. He went on further, until in due course of time he reached that good old-fashioned Evangelical chapter, Isaiah liii. He read carefully until he came to the words, "By His stripes we are healed." "That is it," said he, "I have it now; we are healed; I am healed; there is no hoping or wishing, or 'perhaps,' or 'but,' or 'if,' we are healed." That man, you see, found salvation in the written Word, the very place God intends us to find it. There can be no competition whatever between the preaching of the Word and the scattering of the printed page. To the end of time there must be preachers of the Word. Your literature will never supersede the pulpit and the living voice. I have noticed this, that the tracts that I have found useful are mostly those that are given to persons who have a little interest in Christianity, who are a little anxious about their soul, and are needing more enlightenment in the truth. The living voice is used much more to awaken and arouse, and stir up men from the lethargy of sin. When a man finds another coming out from the living presence of the living God, with a living mes-

sage to his dead soul, the Spirit of God takes him, and he cannot stand it. Then is the time for coming in with your healing message. I will tell you the beauty of a tract. There can be no controversy with it. You cannot fight it. You may tear it up, but even the bits will stick about the room somewhere or other. That was so in Ireland. The priests knew the power of a tract, and they used to come behind us and tear them up and give their curses for blessings, but the bits were sometimes picked up and did good. When a man goes home with a tract he may get very angry with what is in it, and may say, "I don't believe in that;" but the tract won't argue back, and it requires two to make a fight. (Laughter.) The tract is calm and quiet, and the man says, "I had better look at it again; it may be true." Then he reads it once more, and if God's Spirit has been working with him, and has filled the man who wrote it, the little messenger of life would be the power of God unto salvation. The other day I got from a far-off island belonging to Britain, a letter from a young man, who said he had been anxious about his soul for thirteen years, but never saw the way of life till one day he was tearing up a bit of paper to wrap his tobacco in. To what vile uses will not our works be put! (Laughter.) As he was rolling it up carefully his eye fell upon a text of Scripture, and a little word of explanation, and down on his knees, tobacco and all, he praised God for the word of life, the word of grace and salvation to his soul. (Applause.) Another had taken a periodical to paste on a broken window. It had been stuck up for some weeks, till by-and-by he began to read it, and that was the means of his salvation. This grand institution, so catholic in its nature, so united in its action, so unsectarian in all its ways, deserves the confidence of every Christian in the known world, and his support and prayers. It is successful, because it is catholic, because it is united, and because it is unsectarian. And it is powerful, because what it intends to disseminate is the grand old Book that, thank God! the devil and the enemy are making us rally round. Thank God! when they put us nearer to the old Book we will all get closer to one another; for we shall draw nearer to the centre. The soldiers may have their little quarrels when they are idle; but at Rorke's Drift it is shoulder to shoulder, man to man, and even the chaplain serving out cartridges. (Applause.) It is because we are all so easy, and are not feeling the war against the devil, the flesh, and the world, that we begin to talk about our little divisions; but when the enemy comes in like a flood, and the Lord raises up His standard, then we stand back to back and say, "We will fight and die, but we will never lower the standard." (Applause.) I believe in the grand old Bible from its alpha to its omega, —the Bible, the whole Bible, and nothing but the Bible. (Applause.) I do not believe in your trying to get as little of God in it as you can, explaining away this miracle and that miracle, representing the pool where the angel came down to trouble the waters as a sort of Harrogate springs. (Laughter.) I believe in going in for it as the great and only revelation that we have of our great God. The infidel has been at his work for these six millenniums—"Yea, hath God said it?" That is the root of it all. That was said by the first infidel, and he will be the last. But where are all the infidel works? Where are all the works of men? Three-fifths of them never pay for the paper or the print. The man has to pay it, not the book. And a thousandth part do not survive a century. But the infidel has fought against this blessed Book from the beginning. He has brought his mightiest intellect to bear upon it; he has examined every manuscript and translation, and taken it to pieces as no other book ever was tried. Why, he has brought the very chemistry of the age to see what kind of ink it is made of; and he takes a microscope to see if the ink will stand it. But microscope and chemistry, and all his logic and all his want of logic, and all his power and all his weakness—we defy it all. We say to him, "Come on. If you have a thousand more tests, or ten thousand times ten thousand more, we will submit the Bible to all of them; and, in the wreck of literature and the wreck of the whole world, when heaven and earth shall pass away, and not only the Alexandrian library but the British Museum will be burnt up, and all we have of wrong will be burnt up—and we will be glad to see the blaze—the Word of God endureth for ever." (Loud applause.)

The resolution was unanimously agreed to. A collection was then made.

The Rev. GEORGE EVERARD: A great many years ago there was a young man, and this young fellow, standing by the death-bed of his parent, who had trained him in the fear of God, received a word of direction—"Do something for the glory of God," and Peter Drummond listened to that message, and he began his noble work of scattering Christian tracts, until many millions had been distributed through the direction which was given to him. (Applause.) I hope, my friends, that all of you will be workers in this noble field of Christian literature, ever seeking the glory of God in the least or the greatest work. Just think of those five mighty waves of evil that seem coming to overwhelm our land. Look at that mighty force of open,

professed infidelity which is increasing so much. I was at Plymouth last week, and I found that each Sunday there were many thousands of persons being instructed in the principles of infidelity. Look again at that wave reaching, alas! so many in high position—I mean counterfeit Christianity—the professed Christianity of Rome, which is yet but a counterfeit and a sham of the truth of the Christianity of the Word of God. (Applause.) Look again at that mighty wave of intemperance, which alone is swallowing up such multitudes of our population. Look at that wave of Sabbath-breaking? In Wolverhampton it is a sorrowful thing to see the thousands who promenade the streets on Sunday night, scarcely one of them entering the House of God. And then, at the back of this, and altogether with it, there is the mighty wave of "Nothingarianism," of utter indifference and ungodliness which has so great a power with many, who are not the slaves, it may be, of open sin. Now what ought Christian people to do? "Be not overcome of evil, but overcome evil with good." Let us support the blessed agencies for supplying pure literature throughout the land. One who works in this field is one of the greatest benefactors of our race. Take, for instance, Peter Drummond or Bishop Ryle, with his noble tracts scattered far and wide, or such a writer as Frances Ridley Havergal, who has reached the home of so many of the upper classes; or Dr. Mackay, with his excellent work of grace and truth. I reckon one such man as a dear friend of my own—Charles Bullock, who is working hand and heart, sending out each month some half-a-million publications throughout the length and breadth of the land. All who work in a field like this are doing a mighty and blessed work for our God in their day and generation. Now there are two or three reasons why especially I love the ministry of such a society as this. I love it because it is a quiet ministry. The ministry of our blessed Master was eminently a quiet ministry. He did not lift up His voice nor cry, nor was His voice heard in the streets. Let me just take you to two or three scenes where your society has been working in quiet. I will take you first to a death-bed in Manchester. A hardened, profane, erring unbeliever was lying on his bed of death. He would permit no clergyman, no minister, to speak to him. His Christian daughter came up to nurse her father. On Sunday night she said, "Shall I read to you?" "If you like you may," he said, and she took up "Little Dot." She read to him that touching story. When she had finished he said, "Read it again," and she read it again and again, and that book led him to see his sin. He was in blank despair for many a day, but the prayer of "Little Dot," "Wash me, and I shall be whiter than snow," led him to peace, and with his dying breath he prayed that prayer, rejoicing in the Saviour. When he was laid in his grave, his daughter threw in a few daisies, for, she said, "Little Dot threw in the daisies where the soul had been blessed, and it was Little Dot that converted my father, and I thought I ought to throw daisies, like she did, into his grave." Let me take you for a moment to another quiet scene, where a tract of this society was blessed of God. A young lady of nineteen, a fair, beautiful girl, who had been in my Bible-class for many years, but had not found Christ, lay on her death-bed. There was read to her a tract, "Only trust Him," and she asked him again and again, fifty times over, to read that long prayer, and that tract was the means of leading her to her Saviour. I shall never forget that death scene. I never in my life before saw such joy and such sorrow strangely mingled together—joy, for she saw the gates of heaven opened; and sorrow—for she said, again and again, "I have only a death-bed to give Him; I wish I had a life to give Him!" As she was dying she bade her Christian sister take the remains of the money in her desk, and give them for the purchase of copies of that tract, and 4,000 copies were scattered among the people with the money which that half-dying girl gave. (Applause.) Let me just mention another instance of the blessing which has come from the publications of your society. I had a nephew, a young man; he was a brave, tall, sailor boy, of 6 ft. 5 in. He went to sea, as careless and thoughtless a lad as ever I knew. He never listened to his uncle's instructions; he never listened to a word I could say to him; but when far away in Chinese waters, he went to the captain's chest, and cleared it out, and he found an old book published by this society—"Alley's Alarm to the Nonconverted." The lad took it up, and he read it; and it brought him to his Saviour. He died on the next voyage, and as he died, his last words were, "Farewell mother—farewell England—welcome Jesus—welcome eternity—welcome Heaven!" There was one proof of the blessing which comes through the publications of your society. Then we may say that this society is a blessed one, because its messages can go where the foot of the Christian teacher cannot penetrate. A few tracts left in the pocket of an old coat in an old station in India were read, and that whole village was prepared by those tracts for a Christian teacher. A few years ago I wandered as a human traveller over some of the desolate parts of Norway, but I shall never forget how eagerly the tracts of your society, which I

obtained before I left England, were accepted, even in the most remote districts. I wished I had brought one pair of boots less, and filled up the space with tracts. (Applause.) I should like to take you to my own parish, and show you a little working man, very diminutive in stature, very mean in appearance, very poor as to his education, very small in his means; and yet that little "ferret," as I call him—for he ferrets out people from the lowest lodging-houses—is one of the bravest workers I have ever known in the Church of Christ. Whenever he has a day of play, he will take a bundle of tracts, which he pays for out of his own means, and will go to village after village, setting off sometimes at 9 o'clock in the morning and not coming back till 10 at night, wearied and tired, but his face beaming with joy, because he has been a volunteer tract distributor and Scripture-reader for miles and miles through the country villages. (Applause.) He has gone on at that work perseveringly for the last eight years, and I believe he will persevere with it as long as God gives him strength. I could point you to a butler in the north of Scotland. There, in that remote part, having received grace in his heart, he is a centre of light amongst the people among whom he lives; and he scatters broadcast the publications of your society. Last June I stood for a few moments in a quiet country churchyard. At my feet I saw two graves. One was the grave of a young man who had wealth, position, and influence, but who had wasted it all through the terrible power of strong drink. The other was the grave of Frances Ridley Havergal. Once she had had an opportunity of speaking to that young man in a drawing-room, and pleading with him for his soul. It is remarkable that they now lie side by side, waiting for the re-urrection. My dear friends, when you and I lie in our graves, which of those graves will ours most resemble? Will it be the grave of one who has lived merely for self-indulgence, or the grave of one who has striven might and main for the glory of God, and the propagation of the precious name of Jesus Christ? God grant that it may be the latter. (Loud applause.)

Rev. C. H. SPURGEON, who was greeted with loud applause, said: My dear friends, I shall only disappoint you, for I am not at all in the right condition for speaking to-night. I do, however, possess one power—namely, that I am not six feet five inches, like our friend's nephew, and therefore I can be short, and I shall very soon come to the end of my tether. (Laughter.) We are all sent into this world, especially since we have been converted, that we may scatter amongst others the knowledge of the Word of God. Our Divine Lord and Master would have taken us all home as soon as ever He had saved us, if He had not had something for us to do here. I do not know whether each one of you has thought, "What am I on earth for, and what have I to do?" That ought to be a master-thought with us. Next to our full belief that the work of salvation is finished in Christ, there should be the question, "My work is not finished: of what form is that work? How can I get about it? How can I do most to let others know of the Gospel that has saved me?" Our dear friend, Dr. Mackay, said that the preaching of the Gospel was the first way of our discharging that obligation, and he is quite correct. Nothing will ever do away with the preaching of the Gospel of Jesus Christ. We do not want to exalt ourselves, but we will magnify our office. It is the preaching of the Gospel which God has made the great means of salvation. "Faith cometh by hearing, and hearing by the Word of God;" and the best reading that there is will never do away with the power and the privilege of hearing. Why, he that preaches the Gospel is God's fisherman, casting the net abroad, and watching it at the same time; he is a fisherman casting his fly upon the waters, and he is there himself, to be adroit with his bait, and to be careful in the landing of his fish. He holds his lines out, and he feels carefully by the sympathy of his earnest soul when a fish bites, and he is able to avail himself of it, because he is there as a living, sensitive, sympathetic heart that is akin to the heart that he seeks to win. Children are well enough brought up with the bottle—that is the tract—but, ah! the breast is the best of all. (Applause.) It is God's own way of our nurture in our infancy, and it is God's own way that His dear children should be fed by the living, earnest ministry of His faithful servants. But we cannot all be preachers. I am not going to say that the ladies may not preach, but I am afraid that Paul would not have let them if he had lived—(laughter)—therefore, there are some who very naturally will not use the means of personal preaching, and there are some of my friends who, if they were to try to preach, have such admirable gifts of dispersion that they would soon scatter a congregation. (Laughter.) I warrant you they would soon be left alone. Well, since they must spread the Gospel somehow and cannot preach, what are they to do? Why, speak personally—address themselves to individuals; try to speak; button-hole those to whom they speak; and if they can do that, let them supplement it; or if they cannot do it, let them instead thereof do this—scatter religious books, for books, too, are preachers, and have their pulpits. And tracts are

ministers, and sermons can be turned to tracts, and what are tracts very often but sermons which have been used as sermons, and peradventure will be used again? (Laughter.) I heard of one who said, "They can never say that our minister preaches without heart: he has a heart, and gets his sermons by it." (Laughter.) Therefore, I have no doubt some tracts and some books that have been issued by the Tract Society and by others have been used, and so actually grow into living sermons again. I know a preacher who has often taken a sermon of mine, and he has turned it into Gaelic, and then he has turned it back again into English, and it has been altogether his own. (Laughter.) Of course it was; he passed it through two series, and the process rendered it his own. He always has, I consider, a copyright in it after he has taken that trouble with it. (Laughter.) At any rate, if we cannot do it with our own voices, we must spread the Gospel, and the way to do it is by a tract. Do not give up the speaking for Christ. Do not believe in giving away a tract and holding your tongue, but when you have spoken and so discharged your conscience, then do the next best thing—give away these books and tracts, and so get at more than you might be able to reach with your own voice. For God does bless the ordinance of Gospel printing. Luther confessed that he owed much to the writings of John Huss, whom he never heard, for, of course, Huss had been gone 100 years before Luther commenced his ministry, but the writings of Huss kindled, or, at least, fanned, with greater energy the fire in the heart of Luther. And you know how Augustine—whom I always reverence, regarding him myself as one of the great leaps, Calvin, Augustine, Paul, in the apostolic succession, of the teachers of the doctrine of grace—you know how Augustine is brought to know the Lord by the words, "Take, read." They ring in his ears, and he takes the book, and he reads it, and the grace of God applies the truth to his soul. How many hundreds, and even thousands owe their conversion distinctly not to what they have heard, but to what they have read? Therefore, what God hath owned, let us continually use. Scatter these tracts and books thick as the leaves of autumn. Let them fly on every wind, and fall into every home throughout all the world, for who can tell but in every case where they go God may bless them. It is idle to say, if He blesses one in a hundred it will be well. Why not hope that there may be only one in a hundred that will fall upon bad soil? Let us expect great things of God, and then shall we with more liberal hand scatter the Word, expecting to reap a proportionate harvest. Dear friends, I thank God for this Tract Society for the following reasons, which I am going to give, and then I shall have done. I thank God because it is a Tract Society and works by the way of tracts. I am glad it has never given up tracts because they are not very fashionable things, and sometimes in some places their form is very much against them. People know what a tract is, and they are on their guard against it. I know some ministers who always address the sinners at the end of the sermon. They are generally very tired, and they know it is coming, so they don't take much notice of it. When I am preaching, I try to take a shot at the sinners when they don't reckon on it—perhaps during the first hour. Now the thing is to give these people not a tract in the old-fashioned form, not quite the same as our friend Sir Charles Reed showed us, but to be always adapting the form and shape. I have been very pleased with the Religious Tract Society, because I believe that it is awake. I am not sure that all societies are awake. I have the slenderest imaginable faith in any committee on earth. (Laughter.) I was reading Mr. Gilpin's life to-day, who was one of the most eminent of your tract distributors many years ago. He called a committee in order to distribute tracts and do good works. It was for eleven o'clock. Nobody came till twelve o'clock except his wife and himself, and then he determined he would do the work himself and have no bother with a committee. (Laughter.) I do not, however, see how some works are to be done without committees, and I reverence a committeeman down to the very sole of my boot. (Laughter.) I believe he is a necessary evil—(laughter)—for whom I have an intense respect—and whenever I make any remark about committees finding fault with them, I always exempt, in my own mind, the committee of the Religious Tract Society—(laughter)—because I perceive they are alive. And I am glad to see they bring out fresh things. I think their success in trade is one of the things which prove that they are doing what is right. As a general rule, if a thing won't pay, it really is not worth giving. You will find that people will buy the sort of things that are worth giving away, but when a book is brought out that nobody will buy, where is the privilege of receiving it as a present? (Laughter.) My friend, Dr. Manning, alone is enough to make the fortune of any publisher in the universe; and I might pick up others on the staff as well as on the committee. Only let us get such brethren to conduct our religious literature, and I am quite sure it will be conducted with success, and in a common-sense way which God is likely to bless; because, mark you, God does

not do His work otherwise than in a common sense way as a general rule. We often speak of David killing Goliath as a wonderful thing; and it was, and we consider that was an instance of God's using weak things of the world; and so it was; but I do not know any weapon so handy of hitting a giant in the head as a sling and a stone. (Laughter.) There was adaptation about it, and I believe in the adaptation of your tracts and books. To bring out some old-fashioned things that people might have had constitutions enough to read fifty years ago, and to keep on in that style, is perfectly absurd. There are some of the tracts of this society marvellously soporific; they would give a fellow a night's rest when he cannot sleep. (Laughter.) But, as a general rule, they are nowadays made thoroughly lively and good; and if any of you do not know the quality of the tracts of the Tract Society, buy a few thousands—you cannot do better; no hurt can possibly come from it—and see whether you do not find there is ability and real skill and masterly power about them of such a kind, that they are not only Evangelical, but well written, and when you give them away, you need not be ashamed of what you are doing, for, even in a literary point of view, they will bear criticism. (Applause.) I am very glad to bear my testimony to them. I am not going to worship them; I am not inclined to do so. I think some of them rather milk-and-watery, but they have as much milk in them as a compound society can give. (Laughter.) You must not make the cream too rich to suit a bishop, or otherwise it will not suit somebody else; or you might put enough water to suit me, and then you might not suit the bishop here. (Laughter.) All things considered, they are good tracts; and when I say there are some tracts in the world that are not the best—well, there are some preachers in the world that are not the best. People go to sleep under sermons. (Laughter.) Ah, me! the time is coming round now for that. When it gets suitry in the summer weather, then is the time when they come to see us and get rest under our ministry. (Much laughter.) All things, therefore, being imperfect, it is no slur upon the publications of this society to say that they are not perfect, but they are as near to it as they are likely to be in this year of grace, 1880. They will be much nearer to it in 1881, and they really do go on improving. I am glad to think that the society sticks to the tracts, and makes the tracts so good. I am a Tractarian. (Laughter.) Well, that Tractarian movement showed that a tract has power. If the Tract Society wanted any evidence that even the slender instrumentality of a tract can affect public opinion, there was in that wonderful movement abundant evidence of what tracts can do. Keep on with your tracts, make them as good as they can be, scatter them by millions, and be tractarians, every one of you, and don't be one of your Tractarians at all. Now, I should like to ask you, before I move from this point, whether each one of you is trying to do something to serve God. The tract is especially precious in my eye, because it does offer an opportunity to the weakest and the feeblest to be doing something to serve God. Here you are at the Religious Tract Society meeting, and you were compromised just now by the chairman when he said you were doing this, and I think all the speakers have compromised you, and very properly so, by saying you did this and you did that. But now, suppose you have done nothing at all? How are you going to get home to-night? Won't you be afraid of being arrested on the road as a dishonest person, having taken credit of what did not belong to you? Set to work, and you can do this if you can do nothing else—distribute tracts. It is a sorrowful thing for a man to have done nothing whatsoever for his God. I have heard of a man in the olden times who used to say to his wife on Sunday morning, "Mary, there is a church-bell ringing, you go to church and pray for us both." So she did; for years she went to church and prayed for them both. One night he had a dream and he dreamed—partly superstition mixed with the dream—that he and his wife wanted to go to heaven, and they came to the gates and Peter came out to ascertain who they were, and when they both hoped to enter Peter said to the wife, "You go in for both." (Laughter.) Wherever the dream came from, it contained a great truth. We cannot shake off our personal responsibility, and if we attempt to do so we shall lose for ourselves the eternal personal privilege. How would you like it?—you who have done nothing for Christ, if it should be said, "Let those who have trusted and served Me, and proved the anxiety and truthfulness of their trust by serving Me, pass on and pass in; but as for the rest, they may be excluded!" If I address one person who would come under such a censure as that, let him not give sleep to his eyes nor slumber to his eyelids till he has trusted his Saviour, and shall begin to serve Him. Now, leaving tracts, I feel very thankful that our friends are bringing out books at suitable times in defence of the Gospel of Christ. I have felt grateful to the Tract Society for meeting at different points different sceptical views which have sprung up. It is well to have a society that is prepared for such work as that. It is not all of us who are born to be controversial or to feel ourselves at home in it even if we attempted it, and it is not

every error that needs to be met by controversy. The Greek king listened to an oration in defence of Hercules, and when the orator had done, he said, "It was a very fine oration, but I never heard anybody find fault with Hercules in my life." (Laughter.) I have seen books in defence of things that nobody ever doubted, except perhaps a few obscure people, and the books in defence of the truth have rather contributed to spread doubt than to be of any service. But your society has done wise, good service in this matter. It has shown the world that if a learned man errs, there is another learned man to set him right, and in whatever field it may be, whether the field of criticism or the field of science, Christianity has its champions, and can hold its own, and is not afraid of any measure of light whatever, but welcomes light, and is not afraid even of the darkness, for why should the day-dawn be afraid of the darkness of night? It is born to conquer, and conquer it will. (Applause.) I do not at all share in the fears of some people about the dreadful books that come out. I believe it is the people that cry out against a dreadful book that sell it generally. People buy it to see what it is. Whenever I find a book that does not teach the truth, I always burn it. I never sell it. That is my own way of treating it. I won't hand to another person a thing that I do not believe to be true. I take care that nobody shall see what may hurt myself and them. Then I do not say any more about it. I do not think I have got to go and advertise the book and induce other people to read it. I have done my part as far as I am concerned. I have stopped its message of mischief as far as it concerned me, and if everybody held their tongues it would be about the best thing they could do. But this society does well to write those learned defences on behalf of the Gospel of Christ. And I am very grateful to the society for introducing books other than religious books, books about common subjects, into which godly sentiment and holy, practical precepts are interwoven, but which are not distinctly and immediately religious; because at times everybody wants to read something secular. Every poison is insinuated into the soul in connection with the secular reading, and if I could but ensure that the secular press were salted with the Gospel of Christ in every case, I would say to the Religious Tract Society, "Your work is done in that respect;" but as that is not the case, and as all the public won't read Dr. John Owen—I wish they would—(laughter)—and John Howe, they must and will at times read something that is lighter, something that whiles away an hour, and I am glad the society takes care that something is provided which is really good. I have heard criticisms upon some of the society's productions because they are not exactly so sound as the Westminster Confession of Faith; there is nothing wrong in them, but they have got anecdotes, and histories, and stories. Are these good books? Well, what do you mean by "good"? Good for my grandmother who used to sit by the fire-side and read the Bible? No, bless her heart, she would have said to me, "Boy, I cannot give up my Bible for all your pretty books: they will do for the children." You say, "They are not good books." Good for whom? For Dr. Manning for instance? (Laughter.) Well, he is a very sober divine like myself, and he wants to read something solid when he does read. They may not be good books for us, but there is a servant girl yonder, and she has got a novel: see how she is taken up with it; see the tears in her eyes—some young fellow did not get married, after all—something dreadful, an awful murder happened, and it finishes up beautifully. (Laughter.) I say, if I can get that book away and give her "Jessica's First Prayer," I shall be doing her good; and if I can put into her hand the *Leisure Hour* and take away some of the silly nonsense she is apt to read, I shall be doing good service. (Applause.) I do not say that I am going to read all these books on a Sunday, or yet preach them from the pulpit; but everything in its place and order. A hand-saw is an uncommonly bad thing to shave with—(much laughter)—but it is an admirable thing if you want to get through a hard bone. So some of this literature is adapted only to its own ends, and ought never righteously to be looked upon and judged apart from the end for which it is destined. Especially is this the case with the *Boy's Own Paper*. I think that a splendid thing. (Applause.) I had great unhappiness in having collected for me a set of the various papers sold for boys at the low book shops, and my heart never sank more within me than when I saw the tone and tenor of those publications. They were enough to create thieves, housebreakers, and murderers wholesale; and I was glad when Dr. Manning told me that your admirable paper had to a large extent cut out that literature. (Applause.) Well, suppose it does not do for you and your grandmother, for me and Dr. Manning; what about that? It was not written for us; it was written for the boys; and God bless the boys! After the boys have taken to read so far that which is healthy they will be in a way to read that which is more spiritual, and God in His infinite mercy may bless them. And I bid the Tract Society God speed in endeavouring to supply good reading that may not be altogether religious, but that has a religious

tone. Do you draw a line between the secular and the religious, any of you? I do not; I do not know of any such line. To me it is as sacred a thing to do my duty in one place as in another; and I should like—I would to God I could reach that ideal—that every meal I sat at might be a sacrament, and all my garments, vestments, and my every breath a psalm, and my whole life a solemn hallelujah to the Most High. Do not go dividing your books, and saying that is a secular book, and that is a religious book. Keep them all religious, and dip them deep into the spirit of truth and righteousness, and into the love of God, which is in Christ Jesus. I believe the Tract Society honestly attempts to do this, and accomplishes it very much to the joy of those who see their productions, as they come forth from the press. I feel very thankful to the Tract Society for another thing, and that is, for its books for the young; but I won't speak about them. I am glad of the pictures. I used to go into the cottages in the rural districts of England, and see the blessed Virgin and all the saints on the walls. I have seen Popish pictures by the score in our hamlets, and I have wondered how they got there, till I saw the craft of Rome in selling them cheap, so that people bought them, and scarcely knew what they were, only that they were pretty pictures. Now you have brought out prettier pictures still at a cheaper rate, and the glories of Popery gradually fade from the walls. It is no use your sending a man round to buy up all the objectionable pictures; it is an infinitely better thing to supply such pictures as will minister instruction and education wherever they are hung. Lastly, I thank God for this society for the work it does abroad. I think it is probable that a large number of you whom I address do not know how greatly this society is a missionary society, and the needs of some of the countries on the Continent are urgent beyond expression. Suppose you were a Spaniard and converted, and wanted to read; you would have your Bible, but what would you have else? And suppose yourself to be an Italian; you would have your Bible and a few other works, but how scant your library would be! This society, I hope, will set itself to create a Christian literature for those countries which have just been emancipated from Catholicism. Why, you must write books for them, and the difficulty will be, not to try and keep up the English idiom, but try to be Spanish in the Gospel, and Italian in the Gospel. You must get among the people, and learn how their best writers write, that you may catch their ear and win their hearts. Now, if this society did not exist, these newly-emancipated countries would have to be left without the Word of God, or without any books besides the Bible, and sometimes we do want some other book to instruct us as to the dark places of the Word. If it were not for this society, some of those places would be without Protestant literature at all. Help it, then, dear friends; help it with all your hearts. Remember the story of the man who had a band of musicians, and he wanted them to play a piece very loudly, and he said to them, "Blow!" and they blew until their cheeks were ready to burst. He said "Louder!" and they blew again. When he said "Louder!" the next time, they replied, "It is all very well for you to say, 'Louder,' but where is the wind to come from?" So I understand you cheer me in the sentiment that you should assist the society, and that the society should go on with its work. Well, supply it with wind. You say you are helping so many societies. You are the very people to help this one. You have heard of the Irish people that met in the vestry to consider which of the two windmills in their parish should be stopped, because there was not enough wind to turn the two of them. (Laughter.) They were exactly like those people who think they must stop giving to one or two societies because they give to so many. No; as you give you will be prospered; as you serve the Lord you shall be enabled to serve Him. And how sweet it is to serve Him! What reward do you expect to receive in His service? I know you find reward enough in the service itself, and especially in the communion with Himself which the service brings you. I was noticing to-day in the *Summa* of Thomas Aquinas there is a picture of him, and Jesus Christ meeting him. Jesus says, "Thomas, thou hast served Me well; with what shall I reward thee?" And Thomas answers, "With Thyself, my Lord." Oh! but that should be the very thought that should be and will be in every loving, earnest heart—"My Lord, I would serve Thee, and if Thou wilt accept me, and ask me what my reward shall be, I will reply, 'Thyself, my Lord. Oh! show me more of Thyself.'" Go and give tracts away, and talk about Jesus, and you shall see Him. Shut yourself up and do nothing, and you shall not behold Him. Get to work among the poor and needy, and try to pluck out the brands from the burning; you shall find Him at the same work, depend upon that. Where is the fireman but at the fire? And if you want to find the fireman, go to the place where life is in danger. And where is Jesus but where souls are perishing? Get you there, helping Him to bring them to Him, and you shall find Him here and learn of Him, and that shall make it sweet service. I

would earnestly express my own personal thankfulness to the society for the way in which it has helped me in many things that I have had to do, and I know it helps many a poor minister and helps all of us. There are none of us but can bear witness that whenever we apply we get a generous response. I dare say a large number of you have written for grants of tracts to the society, and if you have a sense of favours to come it will make you exceedingly grateful. (Laughter.) There is a little of that operating in my own mind, Dr. Manning. (Laughter.) I have no project in hand at the present moment, but I have a great sense of gratitude that my sermons have been printed in the Serbian language. It is a great honour to one to have his words interpreted into other tongues, that he may speak there the Word of God. I have at home a little relic which one of my servants found in a chest belonging to the daughter of Dr. Livingstone, on which were some words of comment. It was pretty well worn out by his reading it. I am very glad, too, when the society takes one of my sermons and makes it into a tract. I do not expect them to take all my sermons; it would be dreadful if they touched them, for there are some fearful things in them—(laughter)—but if there be any man that loves the Lord Jesus Christ I rejoice in him and love him. And in this Tract Society matter we have no contest nor difficulty nor trace of it, except that we would each one help the society more than the other if we possibly could, for here upon this ground and in this work our hearts are one. God bless the bishop and all doctors of law and doctors of divinity, too! (Laughter and loud applause.)

The hymn commencing,

"Oh, worship the King!"

was then sung, and the proceedings terminated with the benediction.

* * We have stated above that Edward Rawlings, Esq., has been appointed treasurer of the Religious Tract Society in the room of Joseph Gurney, Esq. We understand that the Rev. Canon Fleming has become honorary secretary in place of Bishop Anderson, whose continued ill-health prevented his being nominated.

CONGREGATIONAL TOTAL ABSTINENCE ASSOCIATION.

THE annual business meeting of this association was held on Monday evening, in the Board-room of the Memorial Hall. B. Whitworth, Esq., M.P., presided, in the absence of Edward Baines, Esq., who, in a letter expressing his regret, said he had not recovered so rapidly as he had hoped from the shock occasioned to his system by a fall in descending from a railway train a few weeks since, and his medical adviser had recommended a sojourn at a hydropathic institution. He hoped to "be spared for further service, and still to illustrate the advantages of non-alcoholic treatment."

Mr. G. B. SOWERBY, jun., one of the honorary secretaries, read the report, which recorded the formation of thirty-three local societies during the year. "Out of 2,039 Congregational ministers in England," the report proceeded, "the secretaries have the names of 703 who are avowedly total abstinents; and out of 527 in Wales 105 are on the list of teetotallers." The committee did not regard this list as perfect, but had failed to obtain a complete return. "Inquiries were made in February last, of 67 newly settled pastors, with the following result: Teetotallers 30; non-teetotallers 11; and from the remaining 26 no answers were received. In the colleges the majority of the students are total abstinents, the proportion having increased during the year. At New College, out of 51 students, 30 are abstainers; Hackney, 21 students, 17 abstainers; Cheshunt, 35 students, 26 abstainers; Lancashire Independent College, 60 students, 47 abstainers; Springhill College, Birmingham, 25 students, 16 abstainers; at Nottingham Congregational Institute 60 per cent of the students are abstainers." Some of the college students are doing good work by advocating the cause of temperance in the towns and villages. "Death has not left us unscathed this year," the report proceeded. "The Year-book shows that twelve teetotal ministers, whose average ministry was 32 years and four months, have gone over to the majority. Of these there were the Rev. A. Morton Brown, LL.D., of Cheltenham, V.P., and the Rev. W. Rose, of Horncastle, an active member of the council. They walked in uprightness and have entered into rest. Dr. Raleigh has since gone to his eternal reward. His admirable paper on the temperance question at the autumnal meetings of the Union at Bradford, 1876, led to the formation of the committee of the Union on the subject. Of that committee, our honoured friend was a prominent member, and the report presented has done, and is doing, good service. In it, he, being dead, yet speaketh."

Rev. S. M. M'ALL briefly moved the adoption of the report.

Rev. J. S. RUSSELL, in seconding the proposition, said, regarding the position of affairs at the colleges, he looked forward to the time when the Congregational ministry of England would be as markedly teetotal as that of America. The battle of the publicans had

been fought during the last General Election, and the recent contest at Oxford would be likely to impress upon the Home Secretary the connection between strong drink and bad government. One of the first measures to which they must look forward with hope was a Sunday Closing Act for England.

Sir CHARLES REED, M.P., in supporting the resolution said he had recently visited Cornwall, where he was surprised to find the large number of adults in proportion to the population who were registered as teetotallers. His own practical adhesion to the total abstinence movement was largely owing to the zeal with which the subject was pressed upon his attention by his relative, Mr. E. Baines, who at 81 years of age was always at work. He hoped too much would not be expected at once from the Government.

A resolution, thanking the officers and re-appointing them, was moved by Mr. J. DERRINGTON, of Birmingham, who stated that his wife and himself had walked up to London, a distance of 110 miles and had found at scarcely any place they passed through one of those coffee taverns which he desired to be multiplied throughout the kingdom. Mr. MANSERGH, of Lancaster, seconded the resolution. On the motion of Mr. T. A. BURR, the names of Mr. B. Whitworth, M.P., Sir C. Reed, M.P., and Mr. J. W. Willans were added to the list of Vice-presidents.

The CHAIRMAN, in returning thanks, said he had long felt that Congregationalists had been more backward than any other religious denomination in connection with this movement. There are now double the number of temperance reformers in Parliament as compared with the former Session. It would not be surprising if Sir Wilfrid Lawson should carry his resolution, the principle of local option being favoured by 300 members, while the number who voted in opposition to it would be probably much reduced. He did not despair of a Sunday Closing Bill for England being passed in the present Parliament; the actual results of the measure in Ireland having exceeded the prognostications of its warmest friends. Several members of the new Government were total abstinents, including Lord Granville, Sir Charles Dilke, and Mr. Mundella. A noteworthy experiment was about to be tried at Grangemouth, where Lord Zetland, with the expressed concurrence of four-fifths of all the householders and heads of families, was putting in force a legal right which he possessed to prohibit the drink traffic in that town.

Some alterations in the constitution of the association, with a view to the formation of local auxiliaries, were adopted, on the motion of Rev. A. GALBRAITH, seconded by Rev. G. S. SMITH.

In answer to questions from Mr. CLAPHAM and Mr. SIMNER, Rev. G. M. MURPHY explained the steps which were taken to make the association known. There had been forty-four additional subscribers during the year.

On the motion of Mr. SELWAY, seconded by Mr. MICHAEL YOUNG, supported by Mr. E. BARKER, a vote of thanks was presented to the chairman, and the proceedings were brought to a close with the doxology.

The annual conference was held in Westminster Chapel on Tuesday, the chair being occupied by Mr. J. A. Macfadyen, of Manchester, in the absence of Mr. Samuel Morley, M.P., the treasurer, who was unavoidably absent.

The Rev. J. JOHNSTONE offered prayer.

The Rev. G. M. MURPHY, in presenting the report, mentioned that by resolutions passed on the previous evening, it had been determined to form auxiliaries throughout the country; and such auxiliaries would send deputies to the council, so that the entire country might be represented in the council.

The CHAIRMAN said he was unprepared to give an address in accordance with the programme which had been handed to him, inasmuch as he had only been requested shortly before to occupy the chair, but this was a question about which it was not difficult to say a word or two at any time. In his opinion, every Christian minister, whatever his personal habits, ought to be able to announce that he was deeply in sympathy with the work this society proposed to accomplish. Those who had laboured a long time in connection with total abstinence might feel that they had made very important additions to their strength during the last few years; but he feared that the churches which this society represented had not taken, relatively, the advanced position which they might fairly have claimed to hold. He might say that he was jealous, with a godly jealousy, of the reputation of their churches; and while he was glad to see men from other religious communities advancing total abstinence, he would like to see men from the Free Churches of England, and especially from their own churches, coming forward, to maintain that good reputation and good name for the general advocacy of the question, which their churches justly gained twenty or thirty years ago; and he hoped they might yet do something, not only towards stirring up a true feeling in the churches, but towards the general advocacy of total abstinence, throughout the country. This was a question however, which would have to be fought out, not on the denominational platform, but on the general platform; and what he hoped they would aim at, would be to train the children

in the Bands of Hope, and then establish temperance societies connected with their churches, thus training up men who would ultimately be able to come out in the open, when the question became a practicable one, in its various forms, so that they might see that Congregationalists could do for temperance work as much as the free churches of England had done towards the political progress of the country.

Mr. ROBERT RAE addressed the meeting on "Church Temperance Societies," and having passed in review some early reminiscences connected with the birth of temperance at Greenock, and the labours of Mr. Dunlop and Mr. William Collins in Scotland, he showed that in the early days of the temperance movement the abstinence from drinking ardent spirits was at first advocated, whilst the drinking of wines and fermented liquors was held to be permissible. When the teetotal element was introduced, many who held the drinking of wines and fermented wines permissible, regarded it with suspicion, and for a long time thought they had discovered something heterodox in the total abstinence movement; but a few men were left, who kept the temperance standard alive on Christian principles, though the great mass of the ministers and professing Christians stood aloof from it. In 1843 a statistical return was presented at a meeting in Glasgow, one part of which related to the question of how many ministers of religion and how many excise officers were total abstinents, and the remarkable fact was exhibited that in the West of Scotland a larger proportion of excise officers than of ministers were teetotallers. In 1848 a proposal was made at the Evangelical Alliance meeting to appoint a committee with the view to show the connection between teetotalism and infidelity; but the committee was not appointed, protests being raised against it by Mr. Jay of Bath, Dr. James Burns, and Dr. William Reid of Edinburgh. The honour of establishing the first ecclesiastical temperance society belonged to the United Presbyterian Church of Scotland—a society that was formed in 1848, and existed to the present day. This movement was followed by the Free Church of Scotland, and later by the Baptists and Congregationalists, and various other bodies throughout Scotland. After awhile societies of the same kind spread to England—a Church of England Society being the first formed south of the Tweed, about 1862, as a total abstinence society, but a few years ago, that society was constituted with a double platform, its membership including not only those who abstained from intoxicating liquors, but those who used those drinks in moderation, and sympathised in general with the temperance cause. The Wesleyan Conference had officially sanctioned temperance societies, but he feared that the vitality of the temperance cause in the Wesleyan body had been somewhat lessened by this official recognition—a warning to Congregationalists not to be too eager in seeking to make this work part of the work of the Congregational Union. The Free Methodists followed, and among their body last year it was found that the whole of the 53 young probationers examined upon entrance to the ministry were total abstinents. The work had been taken up also by the Primitive Methodists, Bible Christians, and the Calvinistic Methodists; and nine-tenths of the ministers of the Primitive and Bible Christian Methodists were total abstinents. From the report of the Baptist Association it appeared that 510 ministers, 288 deacons and other office-bearers, and 214 college students were total abstinents, the proportion of college students being extremely satisfactory, because the total number of students was only 286. A similar proportion, however, obtained in the Congregational colleges. In regard to the Congregational Association it was reported last year that there were 706 ministers who were total abstinents, and he believed there was quite as much temperance vitality in connection with the Congregational body as among any other denomination in England. He thought the Congregationalists would bear favourable comparison with any other denomination in this country, not excepting the Church of England, because in proportion the 706 Congregational ministers who were abstinents was much larger than the proportion of Church of England ministers; and it was also somewhat larger than the number among the Baptists and Wesleyans, the latter of whom numbered 700 abstinents out of 2,000 ministers, the Congregationalist ministers also numbering about 2,000. It was by no means, however, satisfactory to find that there was still two-thirds of the ministers outside the temperance movement, and the great work which this society had to do was to alter that state of things. The society was yet in its infancy; and whilst the secretaries had done excellent work he felt that there ought to be a special man appointed to move about the country to call upon Congregational ministers in reference to the temperance cause. An attempt should be made, he thought, to induce ministers to form temperance societies in connection with Sunday-schools—a work which had been very successful, in several instances, in London. In some places, also, where no societies existed, temperance committees, or boards, had been established, with good results. Ministers might, perhaps, be induced also to preach

annual temperance sermons, and possibly make an annual collection. He felt sure it was useless to try to bring a poor population into a church unless they first attempted to reach them by means of the temperance movement, and it was at this point that the true value of the temperance cause came in at the right hand of the Church at the present moment. Now that the power of the movement in that respect seemed to be recognised, he hoped there would be a more earnest advocacy of it. Mr. Rae concluded by citing an instance where a coffee-house had been established by a London minister in a room below his chapel, with marvellously good results among the working classes of the neighbourhood.

Mr. F. SMITH next addressed the meeting on the subject of Bands of Hope in connection with Sunday-schools. He said it had been the aim of the society which he represented to do its utmost for the formation of Bands of Hope, and at the present time the great majority of the societies was established in relation to the Wesleyan and Methodist schools. In London alone at least 7,000 young people belonged to the juvenile branches of the Church of England Temperance Societies; and of the 4,500 Bands of Hope in the United Kingdom, more than 4,000 were Sunday-school societies. There were many advantages arising not only from the Bands of Hope, but from the Sunday-schools also. In the first place it was an advantage to the Bands of Hope, inasmuch as there was material to work upon, and a staff of earnest Christian workers on hand; there were places of meeting furnished them, and, being connected with Sunday-schools, secured some help, financially or otherwise, from the church, whilst a very important consideration was that when managed by Sunday-schools and members of the church, a guarantee was given of the right kind of teaching that would be brought to bear upon the children. Other advantages were that the Bands of Hope secured the help and sympathy of the non-abstinent teachers, and often won them over; the confidence of parents was secured, they being assured of the character of the teachers by their total abstinence principles; and parents who never entered places of worship were induced to attend meetings of their children; have been led to forsake drink; and their homes, which have hitherto been dark, have been made happy. Bands of Hope were also an admirable means of retaining scholars in Sunday-schools, for they gave their members recreation and amusement. Well-conducted Bands of Hope meetings, consisting of speeches, readings, and music, were enjoyable to the children, and formed links between the society and the school which could not easily be broken. Senior scholars who never entered drinking-places and similar resorts were far more likely to receive the impress of the Gospel than those who were not brought under the influence of such Bands of Hope as these; and thus was provided out of the rough material some of the best members of the church. Instances of this Mr. Smith gave, and, in conclusion, he expressed his opinion that the results of working among the young were most encouraging, and exhorted his hearers to carry on the work with renewed zeal.

Dr. RIDGE said that, practically, nine-tenths of the children with whom they were now dealing abstained from alcoholic liquors, but they were, to a large extent, growing up without any definite ideas or information on the subject, and without any such connection with the movement as might enlist their sympathy and retain their allegiance as they grew up. It was necessary that they should be brought to recognise themselves and be recognised by others as total abstinents, and, next, to be instructed in the principles of total abstinence, and to deepen and confirm their dislike to intoxicating liquor. Bands of Hope answered these purposes among certain classes, but there were places where such Bands of Hope did not exist, and thousands of children who would constitute the next generation of men and women were practically lost to the movement. To attack this state of things was to start a Band of young abstinents. This was to be done by electing a committee, choosing officers, and going about visiting the young at their homes, explaining to their parents the principles of the movement, and inviting all children over six years of age to become members. A small subscription could be made of at least 1d. per quarter; public meetings could be held; a tea could be given once a year, followed by amusements; cricket clubs formed among the boys during the summer months; and for the girls one or more monthly working meetings, the work to be sold for the benefit of the Bands or something of the kind; and a circulating library of temperance literature, &c., could be provided. This was the sort of thing, said Dr. Ridge, that had been done at Enfield during the last four years, and it had been found an immense success; and if this movement were extended, the work would largely increase, and it would be seen that many would grow up to be staunch abstinents who at present bore no relation to them.

A discussion followed.

The Rev. C. MCCALL spoke of total abstinence as being the backbone of the temperance reformation, and trusted that this work would be steadfastly carried on, so that the

Congregational Total Abstinence Association would never be moved from its stronghold.

Rev. F. WAGSTAFF moved—

That this conference rejoices in the progress already attained by the Congregational Total Abstinence Association; and, with the view to giving practical effect to the admirable addresses to which we have listened, this meeting earnestly requests the members of this association to do their best to promote the formation of Bands of Hope or other similar juvenile temperance societies in connection with the Sunday-schools in their respective localities.

They would secure a great step in advance if they could establish Bands of Hope, or some form of juvenile society, in union with Sunday-schools. He anticipated great results from the centenary of the Sunday-school movement this year, and he thought a great deal of interest would be taken in schools by churches which had hitherto tolerated them rather than supported them; for there had been too much of a separation between the school and the church. (Hear, hear.)

The motion was seconded by Mr. HUNTER, who gave an interesting account of his work in a Band of Hope, numbering 150 children, in the Borough.

Rev. J. G. NAISH, of Ashley, supported the motion, and spoke of the progress of the movement in his district.

Rev. ADAM SCOTT, of Lancaster, did not see why the Congregationalists should be behind the Church of England in this movement, that Church having adult societies, and he proposed, and subsequently asked, that the following proposition be incorporated with Mr. Wagstaff's motion—

That the council of this society devise some means by which the subject of total abstinence may be brought before the churches of the Congregational order, with the view to the institution of temperance societies in connection with these churches.

Rev. JOHN MORGAN, of Whitfield, did not think the temperance adult element was at work so largely and earnestly as it might be; and expressed his belief that if pastors took the matter strongly in hand, it might be as efficiently carried on as the juvenile work.

Rev. A. GALBRAITH was doubtful of the prudence of the proposed addition to the first motion before the meeting, for the society had hitherto proceeded very wisely and cautiously. They should be allowed to carry out the object they had at present in view by working up Bands of Hope, and if they secured the children and kept them as young men and women, they would, as adults, take care of themselves.

Mr. S. CLARKE thought they were miserably behind other temperance societies in their work, and suggested that they should aim as much as possible at getting the support of the masters and teachers of the schools, and endeavour to improve every Band of Hope they had.

The CHAIRMAN put Mr. Wagstaff's motion, and it was carried unanimously.

After a short discussion, Mr. Scott's proposition was added as follows—"And that endeavours also be continued to be made by the Council of the Congregational Total Abstinence Association to further temperance societies in connection with our churches."

Votes of thanks were passed to the Rev. H. SIMON, and the deacons of the Westminster chapel for the use of the building, and to the chairman for presiding, and the meeting closed with the doxology.

THE LONDON CITY MISSION.

SIR WILLIAM MUIR, K.C.S.I., presided over the annual meeting of this society, which was held in Exeter Hall on Thursday week. After devotional exercises, conducted by the Rev. Josiah Miller, an abstract of the report was read by the Rev. J. P. A. Fletcher. The society, it appears, has now 447 missionaries—a number quite inadequate to the needs of London, the population having increased from 16,367 persons to the square mile in 1842 to 28,602 in 1876. In St. Giles's and Holborn it was estimated that 15,000 families were living in a single room. The total income of the society for the year had been £51,964, a falling off to the amount of nearly £5,000. This deficiency, however, arose entirely in the item of legacies, which were less by £5,200 as compared with last year. The committee were anxiously endeavouring to avoid the necessity for a reduction in the number of missionaries. Out of the 447 missionaries 69 are set apart for special work, 19 of whom are employed in visiting public-houses and coffee-houses, 9 among foreigners from various lands, 4 among the Jews, 3 among Welshmen in London, 8 in hospitals, workhouses, and infirmaries, others among omnibus and tram car men, letter-carriers, telegraph boys, factories, workshops, railway-stations, hotels, soldiers in London, and one special missionary to thieves. Canal boatmen, drovers, Billingsgate fish people, and bakers have each a separate missionary. The report detailed the good work which had been effected by the labours of the society's agents during the year. Sir William Muir, after the reading of the report, offered a few remarks. He rejoiced from his heart, he said, to join in an assembly the object of which was to give the Gospel to the people, and rejoiced that in such a work all sections of English Christians could meet together in a common cause. He hoped it would not be said that the work of the City

Mission was drooping for want of funds. The agents of the society, he was convinced, were admirably fitted for the work they were called upon to do, and he rejoiced that God had raised up such men to go among the heathen Christians of London. Sir Thomas Chambers, Q.C., M.P., who was the next speaker, said that, although he liked to see a long row of white neckcloths on that platform, he should be sorry to see the day when the clergy of all denominations had it all their own way with the religious societies. Such a state of things would imply that the work on those platforms had greater claims on the clergy than on the laity. This, as a layman, he denied. The object was not one of professional or official, but of personal Christian obligation, for it pressed alike on every member of the Church of Christ. He was glad that among so many present who preached the Gospel there was one there at least who administered the law. He was a good witness in many respects as to the work which had been done by the religious and philanthropic societies in London among the greatest population in the world. He was thankful to say that the statistics of crime were not discouraging. The society had the greatest possible claim upon the public. Addresses were subsequently delivered by the Rev. Burman Cassin, Rev. Dr. Mackay, Rev. J. Jackson Wray, Rev. F. A. C. Lillingston, and the Rev. Marmaduke Osborn, who, for the most part, spoke to a resolution expressive of thankfulness to Almighty God for the blessings vouchsafed to the society during another year, deploring the spiritual destitution of London, and appealing for a more liberal and enlarged support of the work the society undertakes. The doxology having been sung, the benediction was pronounced by the Rev. F. A. C. Lillingston, which brought the proceedings to a close.

THE RAGGED SCHOOL UNION.

On Monday night the Ragged School Union held its thirty-seventh anniversary, and the girls and boys from the north and south, and east and west, came to receive the prizes which they had won by fair service during the year. There were 573 of them on the platform, and very joyful did they seem and very sweetly did they sing under the leadership of the renowned Proudmans. Gay also did the hall look, with the gilt-leaved prizes all piled up in front, and the many-coloured banners of the schools behind. Mr. Kirk, the new secretary, read a report, which was full of interesting particulars. It spoke of the steady growth and widespread fertility of Sunday-schools. It stated that the committee, in spite of the educational, social, and religious changes going in our midst, had abundant reason to thank God and take courage. During the year 53 new operations had been commenced. The day schools had pursued the even tenor of their way, with little variation or novelty. In the Sunday-schools there had been an aggregate increase of nearly 3,000 over the figures of the last year, the total number being now 33,563. There were 79 night-schools steadily at work for boys, and 54 for girls. Prayer-meetings had been held in 85 schools, with an average attendance of 3,709. There had been 60 Bible-classes, with an attendance of elder scholars of 1,671, and 90 juvenile religious services. Eighty schools report Ragged Church services, with an aggregate audience of at least 9,230. Parents' meetings have been held in 98 schools, and have been attended by 3,930 persons. There are 21 clubs held in the schools, with a total membership of 1844. In 80 schools there are Bands of Hope with 8,185 members; lending libraries are unattached, 90 affiliated institutions, possessing 23,397 volumes; 564 pupils were eligible for scholars' prizes, and 310 for the money prize of 7s. 6d. During the year 87 Penny Banks had been opened, at which 23,763 persons had deposited £11,570 11s. 4d. The Clothing Clubs existing in 54 schools had dealt during the year with a gross sum of £1,583 11s. 8d. As usual, dinners had been given to many poor children, and there had been a great increase in the number of infant nurseries or crèches. The 344 Shoolacks of the society had earned £12,899 9s. 2d., an increase of £233 5s. 7d. over the previous year. Situations had been found for 1,239; 2,920 teachers, of whom 256 had been scholars, had laboured in the schools, in addition to 199 paid teachers and 126 ministers. As regards finances there had been a falling off in the amount received from the public during the year. The parent society had received £843 16s. 6d. in subscriptions, and in donations £356 10s., but that was not enough, and Mr. Kirk ended by pleading for more. A well-merited compliment was also paid to Mr. Gent, the retiring secretary, for his valuable services, extending over many years. One of the first things after the reading of the report was the distribution of prizes, the teachers appearing as the name of the school was announced on a board specially prepared for the occasion, but why the teachers did not receive their prizes more gracefully from the noble president one fails to understand. It is no disgrace for a lady to courtesy or a gentleman to bow to so illustrious an individual as the Earl of Shaftesbury. Another incident, which, however, had the

charm of novelty, was an illuminated address presented to Mr. Gent by Earl Shaftesbury on behalf of the committee, and which was well read by Mr. R. H. Williams. "Nobody had a greater right," said the Earl of Shaftesbury, with wonderful vivacity, in presenting it, "to speak of Joseph Gent than I have, as I have been associated with him for nearly forty years, and have ever found him ready to promote the temporal and eternal welfare of the human race." Mr. Gent, in reply, was received with immense applause. Honour, he said, had been heaped upon him. He had been relieved of his work, he had been provided with an adequate provision for his old age, he had been elected one of the Board of Management, he had been placed in an honorary position, that he might at times help his successor; and now he was presented with an heirloom for his children's children. Dr. McAulane followed with an address, which was in the happiest manner, as he talked of the serpent, and recommended to his young friends, whom, he said truly, were looking very well, not a little of its wisdom, especially as regards taking care of their hearts and eyes. Mr. Waddy, Q.C., then took up the question of finance, and intimated that the time had come to consider that question seriously, as they were spending £23,000, while last year they received £1,600. The Rev. F. T. Sargent followed, with some not very novel talk of London; but his speech gave Dr. Donald Fraser a text, who declaimed with his accustomed vehemence on the blots of London. He spoke of the sympathy created by Dickens and Hood, and Miss Browning, and of the labours of the friends of the Ragged-schools, who did what the others wrote about. London had to be specially thankful for such an institution, the usefulness of which was growing greater every year. They must not let children suffer while they were discussing questions of political economy; and the Doctor made a tremendous sensation as he concluded with Robert Nicolls fine poem:—

"Lord of all life and light,
God save the poor."

Mr. Anthony Denny, turning his back on the mass of intelligence, as he described it, in the hall, addressed a few fitting words to the children. Sir Robert Carden moved a vote of thanks to the chairman, which was seconded by the Rev. Birman Cassin, rector of St. George's, Southwark, and acknowledged by his lordship, who at the same time reaffirmed what had already been said by Mr. Waddy, that the School Board notwithstanding, the services of the ragged school teacher were required as much as ever.

COUNTY UNIONS.

DORSET.—The annual meetings of the Dorset Association of Congregational Churches were held at Poole on the 27th and 28th ult. The Rev. F. Clarke, who presided, delivered an address on "Some Aspects of Christian Discipleship." Addresses were delivered by Rev. W. Densham on "Christian Growth"; Rev. J. Ogle, on "Christian Manliness"; and Rev. B. Gray, on the position and prospects of the Association. The report showed that the income for the year from subscriptions and collections, exclusive of special donations, is £175, which is £20 in excess of the previous year. A resolution approving the principle of appointing in the county "a Confidential Committee with which vacant churches and movable ministers may correspond" was adopted by twelve to seven. On the question of special missions no discussion took place for want of time. Replies to questions had been sent by twenty pastors to the secretary, who reported that opinions were much divided on the utility of the services by those who had watched their results in their own congregations, the favourable opinions somewhat preponderating; that there was a general willingness and, in some cases, a strong desire to make trial of such services under suitable direction, and an almost unanimity of opinion that the Church-Aid Society might render valuable assistance by securing an efficient body of men for the work from whom the individual churches could select such as seemed most adapted to their special wants. It was also generally thought that weaker churches might very properly be aided pecuniarily by the society. A resolution expressive of gratification at the change of Government consequent on the results of the General Election was unanimously adopted, on the motion of the Rev. T. Neave, seconded by Mr. Matthew Devenish.

HAMPSHIRE.—The spring meetings of this Union were held at Fareham, on Wednesday, April 21. W. B. Randall, Esq., J. P., Southampton (the first non-ministerial chairman), delivered the inaugural address. The General secretary (Rev. H. E. Arkell), the evangelistic secretary (Rev. H. Barron), and the treasurer (W. O. Purchase, Esq., J. P., Romsey), read their reports. To grant-aided churches the sum of £345, and to evangelistic stations the sum of £550, were voted. It was resolved to celebrate the centenary of the Union in 1881; the meetings of the year to be held in Southampton and Southsea. After a long discussion upon the "Confidential Committee," the subject was referred back to the several districts. In the evening a public meeting was held. J. Griffin, Esq., J. P., occupied the chair. Rev. S. B. Stribling spoke on "Ways and Means of Doing Good,"

Rev. W. Jackson on "Our Principles," and Rev. W. Houghton on "The Worship of God's House."

THE OPIUM TRADE.

THE annual meeting of the Anglo-Oriental Society for the Suppression of the Opium Trade, was held on Friday evening, at the City Terminus Hotel, Cannon-street, under the presidency of the Earl of Shaftesbury. There were also present: the Earl of Kintore, Mr. Alderman Fowler, M.P., Mr. Alderman Macarthur, M.P., Mr. Samuel Gurney, the Rev. Dr. Legge, Donald Matheson, Esq., the Revs. C. C. Fenn, Grattan Guinness, J. P. Gledstone, A. Wyllie, Esq., General Tremenhore, Tso Ping-lung, Esq., B. Broomhall, Esq., Revs. E. E. Jenkins, M.A., W. L. Mackenzie, J. Hargreaves, Charles Kelly, &c., &c.

Prayer having been offered by the Rev. C. C. Fenn, the secretary announced that letters expressing regret at absence from and sympathy with the objects of the meeting, had been received from the Archbishop of Canterbury, the Archbishop of York, the Bishop of Durham, Mr. S. Morley, M.P., Sir H. Verney, M.P., Mr. J. W. Pease, M.P., Mr. W. H. James, M.P., the Rev. C. H. Spurgeon, the Rev. Oswald Dykes, Mr. B. Scott, Mr. H. Solly, and H. E. the Chinese Ambassador.

The SECRETARY then read the Annual Report of the society, which reviewed the action during the year of the Governments concerned in the opium trade—those of Great Britain, India, and China—and detailed the steps taken by the society to bring the subject before the public. Special attention was called to the fact that, notwithstanding the Marquis of Salisbury's disclaimer of any intention to push the Bengal system any further, intelligence had been received of an increase of cultivation and production in Bengal, and that the Indian Government had realised nearly two millions sterling more than was set down in the estimate from the sale of its opium. Accounts were given of the progress of the opium vice in British Burmah and China, the work of the society during the year was reviewed, and an appeal was made for funds to enable the society to keep pace with the growing public interest in the question.

The CHAIRMAN said that the forty years that had elapsed since he first brought the opium question before the House of Commons had more and more confirmed him as to the iniquity and peril of the opium traffic, and the opium monopoly of the Indian Government. All English Governments, and the country itself, were guilty of permitting the existence of so monstrous an iniquity. More than a million of acres were now devoted to the cultivation of the poppy, which, if devoted to other and useful purposes, would prove beneficial to the people and to the Revenue itself. As long as he lived he would lift his voice and protest against so great a national crime, which, if not forsaken, would bring down the Divine vengeance upon England and India. He earnestly asked the meeting to join with him in the declaration that the opium trade, which had increased, and was still increasing, ought to be extinguished. (Cheers.)

Mr. Alderman FOWLER, M.P., in moving the adoption of the report, said that the progress of the opium trade was one of the saddest episodes in the history of this country. An income of seven millions was received by the Indian Government from this traffic, and he did not know how the difficulty of supplying the income was to be met, unless the country was prepared to make sacrifices, as it did in regard to the abolition of slavery in 1834. A large amount of revenue was derived from spirits in Great Britain, but there was a great distinction in the two cases. The legislation in England was repressive, and tending to diminish the consumption of spirits by enhancing their price. What would be said if the British Government were to become distillers, which was practically the position of the Government of India. Not only had it raised the transit duty, but it was itself the manufacturer for the Chinese market. He trusted that the society might be the means of doing something to rescue this country from the greatest stigma which had ever rested upon it.

The Rev. Professor LEGG, of Oxford, in seconding the motion, said that the opium traffic was disgraceful to the country and injurious to the progress of Christian missions in China. The forcing of opium into China, against the earnest protest of the Chinese, was enough to steel the hearts of the people against the pleadings of missionaries, and neutralise their best efforts; and he called upon the present Government, in conformity with the spirit of former declarations of Mr. Gladstone, to initiate measures which should roll away so terrible a reproach to a Christian nation. The task was, no doubt, a difficult one, and it would test alike the statesmanship of the Government and the Christian principle prevailing in the country.

The resolution was unanimously adopted. The Rev. A. E. MOULE moved a resolution, declaring the injustice and immorality of the support of the opium trade by the British Government, which was seconded by the Rev. S. WHITEHEAD, supported by the Rev. J. MCCARTHY, and unanimously adopted.

Mr. C. CAMERON, M.P., moved a resolution,

declaring that opium being recognised as poison, the Indian Government ought at once to cease from in any way promoting or encouraging its cultivation for other than medicinal purposes, and that China ought to be left free to act as it pleased in reference to taxing the drug, or prohibiting its importation. He gave an outline of the history of the traffic, relating that the Chinese Government once seized and destroyed a vast quantity of the contraband drug, from which arose the Opium War, and charged the Government of Lord Beaconsfield with a breach of faith in not ratifying the Chefoo Convention, and called upon the present Government and the country at large to adopt measures to rehabilitate the character of Great Britain as a civilised and Christian nation.

MR. D. MATHESON seconded the motion, which was unanimously adopted.

A vote of thanks to Lord Shaftesbury and Lord Kintore (who presided during the latter part of the meeting), moved by the Rev. GRATTAN GUINNESS, was unanimously adopted.

LORD KINTORE briefly acknowledged the vote of thanks, and the proceedings were brought to a close by the Rev. A. E. MOULE pronouncing the benediction.

THE LATE MR. S. WATTS.

THE remains of the late Mr. Samuel Watts, of Burnage Hall and Manchester, were interred on Friday in the family vault at the Independent Chapel, Heaton Mersey, in the presence of a large assemblage. Some years have passed since the funeral of a Manchester man was distinguished by so large a gathering as that which bore silent testimony to the esteem in which Mr. Watts was held. In addition to the gentlemen who were present by invitation from the family, there were in attendance deputations from various political and non-political bodies in Manchester and the district, and some idea of the proportions of the procession from Burnage Hall to the burial ground—a distance of more than two miles—may be gathered from the fact that the carriages preceding and following the hearse formed a line nearly if not quite three-quarters of a mile in length. The procession began to move from Burnage Hall at half-past eleven, and reached the burial ground about one o'clock. Apart from the considerable appearance made by deputations, &c., the funeral cortege was marked by great simplicity. Mourning coaches, mutes, plumes, and crape hatbands were conspicuously absent. The hearse was preceded by forty carriages containing members of deputations and some other gentlemen who attended in a private capacity out of personal regard for the late Mr. Watts, the last of these vehicles being occupied by the Revs. Stephen Hooper (pastor of the Heaton Mersey Independent Chapel), T. C. Finlayson (Rusholme), and Mr. J. Wayman (Blackpool).

The coffin—of lead, with oak shell, and an outer case of French polished oak, having brass mountings and bearing the inscription, "Samuel Watts, born the 10th of December, 1839, died the 3rd May, 1880"—was borne into the church covered with wreaths of flowers. The Rev. S. Hooper conducted the first portion of the service, within the church, where the "Dead March" in "Saul" was played by the organist as the coffin was borne into and out of the sacred edifice. After the remains of the deceased had been deposited in the grave, the Rev. J. Wayman rendered the concluding prayer and exhortation. He said it was hardly fitting that they should leave that place without something being said respecting him whose body they had come that day to bury. They were there because they were wishful to show their own strong conviction that he who had gone from them, when life was unfolding and seemed so rich in great promise for the future—that he, while he was permitted to stay among them, made his life of some value to society, and lived not alone for himself, but for great interests and great purposes, to make the world brighter and mankind happier. Thank God, they did not count life always by years. Some men lived to be four score, and then passed away, and the world did not miss them. He, whose body they had just put within that vault, had left a name which those of them who knew him would not willingly let die. They knew that his heart beat in sympathy with all that was good, that his hand was stretched out to help those who sought in need, that night and day through long years he toiled in the various paths of usefulness that were open to him. He lived in deeds, not years, and now that he had fallen he had not fallen crownless. They buried his body, but they did not bury him. The genial, sunny-souled, high-hearted, brave man—they believed him something far advanced in state; that the life that had gone out from them on earth had been greeted in the upper land where the noble and sanctified gathered. At least, if they did not believe that, their service that day would have been all through a mockery. For every one of them there was just this lesson, to serve their day and generation,

"To live for wrongs that need resistance,
And for the cause that lacks assistance,
And for the good that we can do,"

and then, when the end came, men would gather round their graves, as they gathered

that day, to say as they all said, "Thank God, that life was not lived in vain; the work it did will not easily die; the name will not be forgotten." All through Burnage, all through Manchester, Samuel Watts would be remembered for many a long year to come, and those who remembered him would remember him with a kindly feeling in their heart, and would say that he was a good man, and that his life was a noble life, and it finished all too soon for them, but that they bowed their heads and said, "God's will be done."

News of the Free Churches.

CONGREGATIONAL.

—The collections for the Battershaw School, Shelf, realised £70 6s. 5d.

—The church at Upper Clapton (Rev. H. J. Gamble, pastor) is closed for five weeks from May 8 for extensive repairs.

—Rev. R. Snowden, Evangelical Union Church, Arbroath, has accepted a call to Langsett-road Church, Sheffield.

—Rev. D. D. Waters, having resigned his ministerial charge at Briggs, the young men connected with the church and congregation presented him with a gold watch and appendages as a mark of their esteem for services rendered.

—Rev. James McDougall has resigned the pastorate of Belgrave Church, Darwen, after a ministry of fourteen years. At the request of the church, however, he has consented to take charge of the pulpit for a further period of six months.

—Rev. James Bain, on retiring from the pastorate of the church at Strid, after 43 years of active ministerial labour, was presented, on the 5th inst., with an illuminated address and a cheque for 250 guineas, in testimony of the high regard in which he is held.

—A recognition service in connection with the settlement of the Rev. E. Evans, late of City-road Church, London, as pastor of the church at Skinner-street, Poole, took place on the 28th ult. Three of the former pastors of the church, the Revs. E. E. Conder, B. T. Verrall, and T. Orr, took part in the proceedings.

—The funeral of the late Mr. S. Watts took place on Friday. The remains were interred in the family vault of the chapel at Heaton Mersey, in the presence of a large assemblage. The procession which followed extended to three-quarters of a mile in length. Rev. S. Hooper conducted the service in the chapel, and Rev. J. Wayman officiated at the grave.

—Rev. J. Shaker was recognised, on the 1st inst., as pastor of Green Mount Church, Lottington, near Bury. The meeting was presided over by S. Knowles, Esq., J.P., Revs. R. Maden (Baptist), T. Cain, G. J. Deaville, H. G. Lawson, W. Roseman, J. Robinson, J. McMillan, H. Lings, J. Bliss, and G. Dunn. On the following Sunday, the Rev. H. Lings gave the charge to the pastor, and the Rev. J. Bliss preached the sermon to the church.

—At the annual church members' tea-meeting held on Wednesday, the 5th inst., in Zion Schoolroom, Wakefield, the announcement was made by one of the deacons that the health of the pastor, Rev. J. B. Wolstenholme, M.A., had suffered from the work of the winter, and the medical men he had consulted advised a period of rest. The church thereupon unanimously voted him a three months' holiday, to be taken when and how he pleased.

—The memorial-stone of the new schoolrooms in connection with the church at Acton, Middlesex (Rev. W. F. Adeney, pastor), was laid on May 1st, by Henry Wright, Esq., J.P. Revs. J. C. Harrison, J. Byles, J. Ellis, R. Macbeth, took part in the proceedings. The cost of the new building and land is estimated at £2,400, towards which a little over £1,000 is subscribed. Twenty-seven purses were laid on the stone, and £105 was raised during the day.

—Rev. F. Wagstaff has just concluded a series of Sunday afternoon lectures in the Temperance Hall, Wednesday, on "Men Worth Talking About." At the closing lecture, on Sunday last, on "The Life and Work of Wm. Ewart Gladstone," Mr. Wm. Perry, president of the Liberal Association (a Churchman), tendered the thanks of the audience to Mr. Wagstaff for his services on behalf of the working men of the town, and expressed his gratification at learning that the lectures were to be resumed next season.

—On Wednesday evening, May 5th, the children's classes, conducted by the Rev. W. Crosbie, at Victoria-street Church, Derby, held a flower service. The lecture hall of the church was crowded, and a most enjoyable hour was spent. The service was conducted by Mr. Crosbie, who made reference to his approaching removal from the town. The bouquets of flowers—many of which were very beautiful—were sent to the County Hospital, the Nurses' Home, and the Children's Hospital; and some were reserved for the homes of the sick poor.

—The ninth anniversary of the opening of the Bathaston Chapel (Rev. R. Rew, pastor) was celebrated on Tuesday, May 4. The Rev. H. Quick, of Bath, preached in the afternoon from Rev. i. 20. In the evening there was a tea and public meeting, presided over by J. E. Sturges, Esq. (member of the Bath Town Council). Addresses were delivered by Revs. H. Quick, J. Young, J. Glanville, E. L. Hamilton, the pastor, and Messrs. Joeses, Randle, and Leader. There was a large attendance. Good progress was reported, and the meetings were of a very cheering character.

—A sale of work in connection with Walton-park Church, near Liverpool, was held on the evenings of the 27th and 28th ult., for the purpose of defraying the cost incurred in furnishing and carrying on the various agencies of a mission-room. The sale was very successful, and realised £181. Since the formation of this church in 1872, the number of church members has increased fivefold, a debt has been removed, and the building enlarged at a cost of £1,800. A fund is now being formed for the erection of a new church, when the present building will be used for the purposes of Sunday-school and lecture-hall.

—The second anniversary tea meeting in connection with the settlement of the Rev. W. Scott at Jacket-street Church, Ipswich, was held on Thursday, May 6th. After tea the meeting was held, presided over

by the pastor. The report of the church secretary, Mr. R. Slater, showed that 318 friends were now connected with the church, making 72 admitted during the past two years. The treasurer, Mr. E. Goddard, read a very favourable balance-sheet, showing that the recent introduction of the voluntary principle and the abandonment of pew rents had been very successful. A proposal was made to provide a better entrance to the rear of the church, and to build in connection with it a large class room. Addresses were afterwards delivered by Mr. D. Goddard (a former member of the church), Messrs. T. Conder, A. Cattermole, R. Slater, J. Bruce, and A. Smith, and the meeting closed with a vote of thanks to the ladies for providing tea, &c.

—A presentation was made on the 4th inst., to the Rev. W. Emyln Jones, pastor of the Tabernacle Church, Morriston. Eleven years ago Mr. Jones took ministerial charge of the congregation, for whom the Old Chapel soon proved inadequate. The edifice was then sold to the English Congregationalists for £900, and upon a new freehold site a church was erected at a cost of £13,000; two school-rooms have since been added, one of them being situated half-a-mile from the chapel. Mr. Jones has also been instrumental in establishing the Libanus Church, at Morriston, and the Welsh Church, "Hermion," at Plasmarl. The debt upon the parent church has been reduced to £11,000. The Mayor of Swansea, Mr. John Jones Jenkins, a member of the church, presided, and fraternal addresses were delivered by the Revs. T. Rees, D.D., D. Jones, B. James, T. Davies, and B. Phillips. The testimonial to Mr. Jones comprised a portrait of himself in oil, a gold watch and chain, an illuminated address, and a purse of gold, to the total value of £175. Mrs. Jones was at the same time presented with a tea and coffee service. Messrs. R. Hughes, J.P., T. Thomas, D. Griffiths, and T. James and Revs. R. Thomas and F. Samuel also took part in the proceedings.

BAPTIST.

—The Rev. R. Wilson, late of Haslingden, has accepted a call to the church at Odham.

—We regret to record the death, at the age of 66, of the Rev. W. S. Harcourt, who, since 1873, was pastor of the General Baptist church, Wisbech.

—About £70 was realised at a bazaar held on the 4th and 5th inst. at Clay-cross, with the object of reducing the debt on the Sunday-school premises.

—The public recognition of the Rev. L. Llewellyn, late of Leicester, as the pastor of the Wyle Cop-street Church, Shrewsbury, took place on Monday evening.

—At Scarborough, the Rev. R. J. Mesquita has just been presented with a handsome marble time-piece and tea service, in recognition of the esteem in which he is held as pastor.

—Mr. W. T. Moore, M.A., evangelist from America, at present labouring in Southport and Liverpool, preached last week at a series of special services at Eccles, Manchester.

—At New Shirland, the Rev. H. Platten, of Birmingham, last week preached at the opening services of the new chapel which has been there erected, to accommodate 150 persons, at a cost of £360.

—An interesting meeting was held in the Albemarle Chapel, Taunton, on Monday, to welcome the pastor, the Rev. Levi Palmer, and his newly-wedded wife on their return from their wedding tour.

—On Tuesday evening last week a new English Baptist chapel was opened at Cardigan. The Rev. D. Davies, of Ponthir, Mon., preached. The more formal opening services are to be shortly held.

—The Rev. R. Williams, who has for many years laboured in India as one of the Baptist Missionary Society's representatives, died at Weymouth, where he had retired since his return to England, on the 13th ult.

—The anniversary services of the Sunday-school connected with the chapel at Swanwick, Derbyshire, were held on the 9th inst., when two sermons were delivered by J. Hutchison (pastor). The collections were £17.

—The Rev. R. Evans has resigned the joint pastorate of the Pengam and Hengoed Welsh Churches, with a view to remaining sole pastor of the latter. Valuedictory services, in which he took part, were held at the former place on Sunday last.

—The Rev. A. Eickles has resigned the pastorate of the church at Water-street, Rochdale, after a ministry of about ten years, and accepted a call to the charge of the church at North-end, Towcester. On leaving the former place, he has been presented with an album and purse of money, in token of regard.

—At the new chapel, Smethwick, Messrs. Smith and Fullerton, the Metropolitan Tabernacle evangelists, last week held a series of special services, which were largely attended. Connected with the gatherings, devotional meetings were held at the rooms of the Young Men's Christian Association, Birmingham.

—The death is announced of the Rev. David Price, Blaenffos, at the age of 61. He ministered first at Anglesea, then at Bangor, next at Liverpool, whence he finally removed to Blaenffos and Bethabara, South Wales, and there laboured for upwards of twenty years. A large number of ministers officiated at the funeral.

—The annual meetings of the Glamorganshire Welsh Baptist Association were held on Wednesday last week, under the presidency of the Rev. N. Thomas. A series of special services were held at the various chapels in the district. Amongst other resolutions adopted was one rejoicing at the success of the Liberal cause in the recent elections.

—At the opening services of the Baptist Free Church last week, held at Cheltenham, the Revs. C. E. Brooks and H. B. Murray preached, and Mrs. Schwartz, of London, mother of the pastor, delivered an address to ladies upon "Maid, Mother, and Widow." It was reported that the expenditure had reached £220, exclusive of purchase, and the receipts £195.

—The Rev. R. H. Powell, having resigned the pastorate of Zion Chapel, Bradford, was, at a valedictory meeting last week, held under the presidency of Mr. Allen Pearce, of Bristol, presented with a purse of money, an album, &c., in appreciation of his services. During his ministry of five years, it was mentioned that 69 persons have been added to the church.

—On Lord's-day, May 9th, services were held in

connection with the anniversary of the Sabbath-school at Kayworth. Two sermons, appropriate to the occasion, were preached to large and appreciative congregations by the pastor. Collections were made at the close of each service, and the sum of £19 3s., which exceeded the amount of any previous year, was realised.

—A new English Chapel was opened at Brecon on Sunday last under the pastorate of the Rev. J. Meredith, pastor. The building is capable of accommodating 500 persons, besides a schoolroom. The Rev. James Owen, of Swansea, preached three times to large congregations, and the proceeds amounted to £30. A debt of £1,000 still remains upon the structure.

—A very successful sale of useful articles, held in the schoolrooms at Arthur-street Chapel, King's-cross, was brought to a close on Thursday evening last. The sale was opened on Tuesday by Sir Thos. Chambers, Q.C., M.P., who bore testimony to the valuable work accomplished by the church. On Thursday evening the Rev. J. Spurgeon delivered his lecture on "Sermons in Candles," James Harvey, Esq., presiding.

—On Thursday last week the Rev. F. Overend, of the Manchester College, was publicly recognised as pastor of the church at King-street, Oldham. The Rev. E. Parker, of Manchester, asked the usual questions, and gave the charge to the pastor. Mr. Councillor Kelsall spoke on behalf of the church; and the Rev. H. Dawson addressed the church; and the Rev. J. T. Marshall, M.A., offered the ordination prayer. At the public meeting a number of addresses were given by ministers and friends.

—Our readers will regret to learn that the illness of the Rev. Francis Johnstone, of Edinburgh, which we recently reported as preventing his fulfilment of an engagement connected with the missionary anniversaries, terminated fatally on Friday last. Mr. Johnstone was a father in the denomination, having been one of its leading pastors in Scotland for nearly half-a-century. He was a native of Edinburgh, and was educated in its university, as well as at Rawdon College. His first church was at Borough-bridge, York-shire; then he went to Cupar, Fife; and in 1846 he removed to Edinburgh, and organised the church which ultimately erected the present new chapel in Marshall-street. Excepting a short intervening period spent by him in Cambridge and Glasgow, he has been its pastor ever since. In addition to his preaching powers, Mr. Johnstone was the author of several controversial works, the more noted of which was "The Work of God and Man in Conversion," which he subsequently defended in a printed discussion with some of the most able theologians of the day. He was seventy years of age at the time of his decease.

PRESBYTERIAN.

—Rev. Dr. William M. Taylor, of New York, has given up his connection as editor with the *Christian at Work*.

—The death is announced of the Rev. Alexander Grierson, Free Church minister of Irongray, Dumfries.

—A portrait of the Rev. Dr. Donald Fraser, Moderator of the English Synod, appears in this week's *Graphic*.

—The Ancoats Church, Manchester, was reopened on the 2nd inst., after being beautified. The work-manship is an artistic success.

—Rev. James Jack, for several years minister at Grimsby, has been chosen pastor of the Dunse West United Presbyterian Church.

—The Reformed Presbyterian Synod commenced its sittings in Glasgow, on Monday, when the Rev. James Kerr, of Greenock, was elected Moderator.

—The Longsight Sunday-school, Manchester, has increased so rapidly during the last few years that the office-bearers have been compelled to face the question of school enlargement.

—Anniversary sermons were preached on Sunday in Lauriston-place United Presbyterian Church, Edinburgh, by the Rev. James Jeffery and Rev. Dr. Brown, when the collections realised £170.

—The Edinburgh Daily Review observes that there are a few churches in Edinburgh and Glasgow in which Mr. Spurgeon's quarterly "Strangers' Evening" might be imitated with great benefit.

—The statistics of the Manchester Presbytery for the past Synodical year show that while some of the congregations have increased their membership, several have suffered a considerable decrease.

—The Rev. W. C. Flint, M.A., pastor of the Pendleton Church, applied to the Manchester Presbytery on Monday last for a prolongation of his leave of absence on account of feeble health. Mr. Flint has been four months and a-half off duty.

—A robin has taken up its abode in the Free Church, Bridge of Earn, where, says the *Dundee Advertiser*, it has its nest safely built in one of the ornaments of the ceiling. During service the robin is said to seem quite at home in her peculiar abode.

—The Rev. Thomas Pryde, M.A., assistant to Dr. Macgregor in St. Cuthbert's Parish, Edinburgh, has been elected minister of Stonefield Church, Blantyre. It is St. Leonard's Established Church, Edinburgh, and not St. Andrews, which is so rapidly rising from its ashes.

—There seems to be a considerable amount of dissatisfaction at the composition of the Synodical Committees. A large number of ministers appear to be constantly excluded from committee work, while newcomers who have friends in high places find their way to the front.

—Steps are being taken by the Manchester Presbytery to effect the sale of one of the churches situated in Chorlton-upon-Medlock. If the effort be successful the proceeds will be devoted to the building of a new church in the district of Didsbury, which we spoke of in our last issue.

—The Dumbarton Presbytery, on the motion of the Rev. Dr. Story, agreed to transmit the following overture to the General Assembly:—"I, A. B., subscribe my approbation of the Confession of Faith approved by former General Assemblies of this Church, and ratified by law in the year 1690, and I promise to adhere to the sum and substance of the doctrine contained therein."

—The Scottish Synod in England in connection with the Church of Scotland has been holding its annual meeting in London. It was resolved not to send a deputation to the ensuing General Assembly.

The Scottish Synod has been yearly diminishing in numbers, and has now only a handful of members. There was a strong inclination to join the English Presbyterian Church—a movement which, it is understood, does not find favour with some leading members of the Scottish Establishment. It was proposed that the Synod should not again meet, but the motion was allowed to drop.

— The Newcastle Presbytery met in Blackett-street Church, Newcastle, on Tuesday—the Rev. Jas. Craig, Moderator. Mr. Wm. Dryburgh, B.D., accepted a call to St. Stephen's, Sunderland, and delivered a trial sermon, which was unanimously sustained. His ordination was appointed to take place on the 27th inst. A conference on the schemes of the church was held, after which it was remitted to the Arrangements Committee to arrange for a visit of all the congregations in connection with the subject. The Revs. J. W. Miller and G. Douglas, and Mr. Sutton, were appointed to represent the Presbytery on the Synodical Committee. Mr. Sutton was appointed corresponding member of the Sustentation Fund.

— The Presbytery of Darlington met on Tuesday. Rev. J. H. Collie, of York, was appointed Moderator for the next six months. The treasurer, Rev. C. Friskin, laid before the Presbytery a statement of accounts. As the income barely suffices to meet the expenditure, it was agreed to increase the rate of assessment for the Presbytery Fund. The following standing committees were reappointed, with the undermentioned as conveners:—Sabbath-schools—Rev. E. F. Scott, Towlaw; Church Extension—Rev. W. P. Mackay, Hull; Evangelisation—Rev. T. Bond, Bishop Auckland; Finance and Statistics—Rev. C. Friskin, Mount Pleasant; Sustentation Fund—Rev. J. Bogue, Stockton. A committee on Temperance was also appointed—Rev. W. Gibson, Hull, convener. The Revs. J. Bogue and W. T. Linn were appointed the Presbytery's representatives to the Synodical Committee.

— Death has been busy in the ranks of the English Presbyterian ministry of late. We regret to have this week to announce the death of the Rev. Matthew Macaulay, of Brockley, who expired on Sunday, after a rather lengthened illness, in his forty-second year. As a student, Mr. Macaulay greatly distinguished himself, and on becoming the pastor of a congregation at Newtownards, Ireland, he ministered to an attached people, who deeply lamented his removal to Brockley in the February of last year. Mr. Macaulay, who was a man of singular ability, and a preacher of great originality and power, was beloved by his own congregation and his brethren of the London Presbytery, and in rather more than twelve months had endeared himself to a large circle of friends in the suburb of London where he was called upon to labour. We might state that the funeral will take place on Saturday, at Brockley Cemetery. A preliminary service will be held in Brockley Presbyterian Church at three o'clock, to be conducted by the Rev. Dr. Boyd, Rev. Dr. Raitt, and the Rev. George Elder.

— The London Presbytery met on Tuesday, and appointed the Rev. J. T. Campbell-Gullan, of Reading, Moderator during the ensuing six months. Rev. Dr. Boyd, with much feeling, called attention to the death of the Rev. M. Macaulay, of Brockley, and at his suggestion, the Presbytery adopted a memorial minute expressive of the loss the Church has sustained in his removal. Revs. Dr. Fraser, W. H. Edmonds, and Dr. V. M. White each spoke of the early termination of what promised to be a ministerial career of great public usefulness. Rev. Dr. Raitt was appointed Moderator of the Brockley session during the vacancy. The following students, who have just finished their college course, were licensed to preach the Gospel:—Mr. David Eades, Mr. W. D. Fairbairn, M.A., Mr. James Hall, Mr. A. Hardie, Mr. George Mole, Mr. H. P. Slade, Mr. W. Weatherstone, Mr. F. B. Whitmore, Mr. Frederick Jehlen, and Mr. Alexander King. Rev. R. D. Wilson was received into the ministry of the Church. Mr. Wilson, in a few sentences, mentioned that he was brought up a Presbyterian, and was never anything else than a Presbyterian in polity, although for years he had been a Congregational minister. The call from St. John's-wood, in favour of the Rev. Dr. Gibson, of Chicago, was sustained, and his induction was fixed for June 11. Moderation in a call was arranged to take place in Canobury Church on Tuesday evening next. It is understood that the congregation will call the Rev. George Wilson, of Banbridge, Ireland. A committee was appointed to nominate the representatives to serve on Synodical Committees. Rev. Robert Taylor, who has been absent for some weeks, owing to ill-health, on taking his seat in the Presbytery received a cordial welcome.

— The Presbytery of Liverpool met on Monday, when the Rev. E. H. Lundie was elected Moderator for the ensuing year. A deputation from the Mount Pleasant congregation, Liverpool, consisting of Messrs. Andrews, Holder, and Brown came before the Presbytery in connection with the vacancy created by the appointment of the Rev. Dr. Graham to the Professorship in the London College. The deputation complained of the Presbytery's concurrence in the abrupt severance by the Synod of Dr. Graham's connection with his people. The congregation failed, it was said, to see the necessity for the hot haste with which it was accomplished. Their pastor was, as it were, swept away from them in a whirlwind. They did not mean to dispute the Synod's *nobile officium* in the matter, but they had hoped that in the exercise of its noble authority in church government, it could have dealt more tenderly with the congregation, in not being so hasty in depriving them of a beloved pastor, who had laboured among them acceptably in word and doctrine for thirty-four years. Dr. Graham briefly thanked the representatives for the kind words they had spoken of him. Rev. James Muir was appointed moderator of the session of Mount Pleasant Church during the vacancy.

— The Presbytery of Manchester met on Monday. Rev. John Clelland, of Leeds, was appointed Moderator for the next six months. The church at Stalybridge having been closed for some time, and there being no likelihood of the movement being carried on successfully, it was agreed to sell the building. Rev. J. T. McGaw made a statement respecting the Sale Manse Case, which was decided in the Chancery Division last week. The dispute arose as to whether a manse should be erected on land left for that purpose by the late Mr. Muter, and whether certain money raised by a bazaar for the manse should not go towards paying off the debt on the church. Mr. McGaw pointed out

that the effect of the decision was to sustain the action of the committee of management at Sale, as well as that of the Presbytery and the Synod. Not only so, but the action of these bodies respectively was highly eulogised; and what seemed to him to be of very special importance was this, that the defendants were told again and again by Mr. Justice Fry that they ought to have bowed to the decision of their own Church courts. He told them that their appeal to the Presbytery in the first instance was very proper, and that he had no objection to their appealing to the Synod; but that when the Synod gave its decision they were bound to implement that decision, and he only regretted that the Synod had not the power which some other Church courts had of enforcing their decisions in matters of this kind. When it was represented that the defendants, whilst recognising the authority of the Synod in matters ecclesiastical and spiritual, could not recognise it as affecting questions of property, the Judge told them that they had actually done that by their appeal to the Synod. He thought that by the decision of the High Court of Chancery the Church courts in connection with the Presbyterian Church of England had been materially strengthened; and he trusted the result of the case would be a deterrent to those who might be disposed to create unnecessary trouble in the congregations. On the motion of the Rev. W. McCaw, seconded by the Rev. C. Meinet, the Presbytery agreed to a resolution congratulating "the congregation at Sale on the satisfactory termination of the lawsuit in which they had been compelled to engage; and trusting that the manse would be built with no unnecessary delay.

WESLEYAN.

— An interesting conference of Sunday-school workers recently took place at Wesley Chapel, Halifax. The Rev. H. T. Smart, of Bradford, read a paper on "Doctrinal Teaching in Sabbath Schools," urging that the doctrine of the Atonement, and of justification by faith should be definitely and authoritatively taught, and the Catechism regularly used. The Rev. G. S. Rowe, of Bradford, gave an address on "The Influence of Entertainments Given in Connection with our Sunday-schools." He deprecated the suppression of amusements, but suggested that some of the services of song now so frequently introduced were more suited to week-day than to the Sabbath. Interesting discussions took place, and after tea, a public meeting was held.

— The anniversary of the laying of the foundation-stone of the Headingley College, for the training of young men for the ministry, was celebrated on the 6th inst. The company included a number of former students. An excellent address was given by the Rev. B. Hellier, the Governor, and the Sacrament of the Lord's Supper was administered. In the evening a meeting was held, at which addresses were given by old and present students, and by the classical tutor, the Rev. E. N. Young. The Rev. Samuel Coley was so far recovered from his serious illness as to be present during a part of the proceedings.

— A good meeting in aid of the Thanksgiving Fund has been held at Swadlow. The Rev. G. Follows, presided, and the Revs. E. E. Bambrugh, C. E. Woolmer, J. E. Winter, Mr. W. L. Armes, and Mr. J. R. Cossons, took part in the proceedings. The contributions amounted to nearly £40, and it is expected that further sums will be forthcoming. One gift of 10s. was announced as "a thank-offering that the Baptist Missionary Society is out of debt."

— At Consett, a meeting has been held for the Shotley-bridge and Consett Circuit. A preparatory sermon was preached by the Rev. J. Weatherill, of Gateshead. At the public meeting the speakers included the Rev. C. Swannell, Mr. W. H. Stephenson, of Newcastle, Messrs. J. T. Muse, and S. Leybourne, and the Rev. J. Fielden. The contributions amounted to £280.

— At Tredegar a circuit tea meeting has been held, and a lecture given by the Rev. W. B. Dalby, the subject being "Why I am a Wesleyan." The sum of nearly £50 was raised towards the liquidation of a circuit debt of £65.

— The English Wesleyan Chapel at Llandudno has been reopened, after alterations and improvements (at a cost of £350), sermons being preached by the Rev. C. Garrett and the Rev. G. Bowden. The work, which included alterations to secure an improvement in the acoustics of the building, has been carried out by Mr. Curwen, of Liverpool. The membership of the church here has increased considerably during the past few years. In the country places of the circuit the work is advancing, and several new chapels are in course of erection, or in contemplation.

— The memorial-stones of a new chapel at Tenby (to supersede the present building in High-street) have been laid by Miss Reid, Miss Davies, Mr. W. Dawkins, and others. The cost of the work is estimated at about £3,600, of which sum nearly £200 remains to be raised. The building will be Romanesque in style, and will accommodate 550 persons. Mr. Ladd, of Pembroke Dock, is the architect. The Rev. Josiah Cox, now stationed at Tenby, has laboured hard to promote the work. The Rev. Theodore Bishop, the Rev. George Alton, and others took part in the day's proceedings. Mr. Lewis Williams, of Cardiff, presided at the evening meeting.

— The Wesleyan church in Germany has held its District Meeting at Caunstatt. The membership was reported to have increased by 106, and there were 54 on trial. The contributions of the people for the support of the work also showed improvement. It was stated that a decree had recently been issued by the Ecclesiastical Consistory of Wurtemberg refusing all church rites to those who became members of the Methodist Society. A deputation from the German branch of the Methodist Episcopal Church was received.

— The Dublin District reports a decrease of 48 members for the year. The trust property in the district is estimated to be worth £58,170. A new chapel is to be erected at Mountmellick, at a cost of about £600. The Sunday-schools of the district have nearly 2,800 scholars, of whom 455 are church members, and 1,436 in Bands of Hope.

— In the Limerick district the trust property is valued at £16,181. The membership shows a small increase.

— The Wesleyan Metropolitan Chapel Building Fund had a splendid meeting on the 5th inst., at the City Temple, Dr. Parker and the friends

doing all they could to render the gathering an enjoyable one. Indeed, before the gathering closed it was virtually settled that next year—although it is expected that City-road Chapel, the usual meeting-place, will then be completed—the anniversary shall again be held in this spacious and well-located building. Mr. A. M'Arthur, M.P., Rev. John M'Kenny, the Rev. Dr. Punshon, and the Rev. Dr. Parker, were among the speakers. The latter delivered a capital address, giving interesting reminiscences of a time when, owing to local reasons, he had to take refuge among the Wesleyan Methodists, and became "everything but a travelling preacher" among them, and expressing his continued attachment to the Methodist Church. "In youth it sheltered me," he said, and "I'll be grateful now."

— We hear that the returns of membership from the various districts do not give promise of any large increase. The numbers, when complete, may show an advance of a few hundreds. The two London districts, with Newcastle, Sheffield, Liverpool, and Swansea, show a fair advance—Newcastle the largest. — A bazaar held at Openshaw, Manchester, to secure funds for the re-lighting and beautifying of the chapel, the addition of a class-room, &c., has realised over £285.

— The Thanksgiving Fund meeting at Aldershot has proved a very successful one, the sum of nearly £88 being realised, besides £25 promised conditionally, and which it is hoped will be secured. The Rev. G. W. Oliver, B.A., Rev. R. W. Allen, and Mr. J. Beauchamp gave addresses. A number of soldiers were among the company.

— In the Falmouth Circuit the sum of £200 has been contributed to the Thanksgiving Fund. The Rev. T. B. Stephenson, B.A., Rev. Hugh Jones, and others, addressed the meeting.

— The Circuit Thanksgiving Fund meeting has been held at Wath-upon-Deane, the Rev. F. W. Briggs, chairman of the district, presiding, and the Rev. H. W. Holland, of Hull, and others, giving addresses. The contributions promised in the circuit amount to £160.

— Cathcart road Circuit, Glasgow, has raised for the Thanksgiving Fund the sum of £96. The Rev. J. S. Baiks and Mr. H. B. Law were the deputation at the recent meeting.

— At Oldbury the Sunday-school anniversary sermons have been preached by the Rev. J. G. Rogers, of Burton-on-Trent, and the Rev. Jas. Clapham, of Wolverhampton. The collections realised over £67.

UNITED METHODIST FREE CHURCHES.

— The Manchester District Meeting was held in Duke-street Chapel, Southport, on the 5th and 6th instants, the Rev. J. C. Brewitt presiding. The numerical returns, which were not quite complete, showed a net decrease of 103 members, resulting from removals and emigrations consequent on the state of trade. The following resolutions, moved by the Rev. Joseph Kirsop, were recommended to the Annual assembly for its consideration:—1. That in the judgment of this meeting the interests of the various funds are not promoted by making separate appeals for the collections in behalf of the chapel funds, the superannuation fund, and the theological institute fund. 2. That in the opinion of this district Meeting it is desirable that one Sabbath day's collection should be made annually by all the circuits in the connexion for these three funds unitedly, and that the amount raised be apportioned by the Annual assembly amongst the three funds at its discretion and according to the needs of the funds respectively. At the close of the first day's sittings, a public meeting was held. The Rev. J. C. Brewitt presided, and addresses were delivered by the Revs. W. Francis (on Sunday-schools), E. D. Green (Systematic Giving), J. Kirsop (Individual Christian Effort), and S. Beavan (Church Prosperity.)

— The May Meeting of the Leeds and Bradford District was held in Monk Bar Chapel, York, on Wednesday and Thursday last; the Rev. S. S. Barton being president, and the Rev. G. J. White secretary. Nearly all the circuits were represented. One candidate for the ministry was cordially recommended for acceptance by the Annual Assembly. The chapel report showed that during the past year 5 chapels and 1 school had been built, 13 enlarged, and that £10,315 had been raised for chapel purposes. The membership of the district was stated to be 10,457, being a decrease of 63. A very interesting public meeting was held on the evening of the 5th instant. Mr. Mawson occupied the chair, and the speakers were the Revs. E. Cornish, W. E. Simman, J. Myers, R. Abercrombie, M.A., and W. Beckett.

— Brougham-street Chapel, Sunderland, has been reopened after being repaired and beautified, at a cost of about £300. Sermons in aid of the renovation fund have been preached by the Rev. J. Truscott (circuit superintendent), Mr. R. Cameron (chairman of the School Board), Rev. E. Vickridge (Grimsby), and the Rev. E. D. C. Cornish, of Harrrogate.

— On Sunday last, in connection with the school, Bury New-road, Heywood Circuit, two sermons were preached by the Rev. W. Francis, of Blackburn; col. lectures £48.

— On Sunday, May 2, the Rev. W. O. Lilley, of Heywood, preached anniversary sermons at Pudsey, after which collections were taken amounting to £22.

— Star-hill Chapel, Rochester, after being closed seven weeks for repairs and alterations, has been reopened. On the Sunday two sermons were preached by the Rev. Samuel Wright, of London; and on the following day, after tea, a public meeting was held, presided over by the Rev. W. Embleton (circuit superintendent) and addressed by Mr. Bellis, the Revs. S. Wright, A. Wren, and others. The chapel is much improved in appearance and more convenient than formerly.

— A bazaar held recently at Ramsbottom, Rochdale District, for reducing the chapel debt, realised £371; about £250 worth of goods remained unsold.

— The Rev. T. M. Booth has preached two sermons in the Congregational church, Smallbridge, Rochdale (kindly lent in consequence of the pulling down of the old chapel), in aid of the Sunday-school Fund. Collections £51.

— Anniversary sermons have been preached at Hindley-green by the Rev. J. G. Hartley, and in Brightlingsea Chapel, by the Rev. J. S. Hocken, of Exeter.

— Sunday-school sermons were preached at Hay-

field, New Mills Circuit, by the Rev. W. H. C. Harris, of North Shields; at Carnholme, by the [Revs. John Mather and Thomas Truscott; and at Dudley-hill, by the Rev. John Howe, an address to parents, teachers, and scholars being given by Mr. Alderman John Hill, of Bradford.

— Rev. E. Lang has accepted an invitation to the Middlesbro' Circuit for the next Connexional year.

METHODIST NEW CONNEXION.

— At the Nottingham Circuit Quarterly Meeting, the Rev. T. T. Rushworth presided, and there was a large attendance of delegates. An increase of members was reported; but the financial account showed that a balance was due to the treasurer steward. The Rev. T. T. Rushworth, C. Linley, J. E. Hodge, and J. Foster accepted an invitation to remain another year in the circuit. The Rev. J. Allin will remove at conference. The representatives to the Conference are the Chairman and Mr. F. Piggis, of Stapleford. The District Meeting will be held at Loughborough, and will be attended by the ministers of the circuit, five laymen, and Mr. G. Goodall, a guardian representative of the Connexion.

— The annual bazaar in aid of the reduction of the debt on Ebenezer Chapel and Schools, Barnsley, was held on Tuesday and Wednesday last week. The Rev. J. Gibson, in introducing the Mayor, who opened the bazaar, said that although the estate cost near £8,000, the debt on it was only £1,500, and that this would be still further reduced by the proceeds of the bazaar and a second gift of £50 from the late Mr. Councillor Kay. The proceeds are £98, making a total of £330 raised by the annual bazaar during the last three years. The Revs. T. P. Bullen and W. Parsonson (Wesleyan) also assisted in the opening ceremony. The school and classrooms have just been painted and decorated throughout, at a cost of over £50.

— The Rev. W. Cooke, D.D., of London, and the Rev. H. Piggis preached the annual sermons in Bethesda Chapel, Hanley, on Sunday week. The collections were the noble sum of £109, to which have to be added subscriptions £39, and £21 interest on the late Mr. Ridgway's legacy.

— The Rev. S. Hulme of Southport, and the Rev. M. Bartram, of Longton, preached the sermons at Bethel Chapel, Burslem. The congregations were very large, and the collections and subscriptions amounted to £101.

— A notable instance of liberality is reported from Rochdale. Mr. Robert Butterworth, of that town, has given £1,000 towards the extinction of the debt on the new chapel.

— A mission house has been opened in Park-place, Darlington.

— Death has been very busy among the ministers of the Connexion this year. The Rev. Parkinson T. Gilton has recently died in his 75th year—the sixth minister who has died since last Conference.

Epitome of General News.

— A few days since Her Majesty the Queen reviewed the troops at Aldershot and remained two hours on the ground. Although it was anything but "Queen's weather," there was a large number of spectators present. Her Majesty and Princess Beatrice have been spending a few days at Buckingham Palace for the purpose of holding two drawing-rooms. At the first of these ceremonials which took place on Tuesday, the Queen wore a dress and train of black silk, handsomely embroidered with white silk and trimmed with black satin and chenille. Her Majesty also wore a white tulle veil, surmounted by a diadem of diamonds, a necklace and earrings of large diamonds, and the Koh-i-Noor as a brooch. The Princess of Wales was attired in a dress of gold brocade, over a jupe of the same shade of satin, trimmed in point d'Alençon. Princess Beatrice wore a dress of pale pink satin, trimmed with narrow black lace and sprays of blush moss roses, the train of stamped velvet gauze over pink satin.—The Queen visited the Royal Academy yesterday morning.

— The Prince of Wales at the close of last week held a *levee* at St. James' Palace on behalf of the Queen. The Prince and Princess of Wales, accompanied by the young sailor Princes, Albert Victor and George, who have just returned from their cruise, and the Princesses Louise, Victoria, and Maud, proceeded to Windsor on a visit to Her Majesty. On Saturday the Prince of Wales went by steamer from Westminster, and inspected the new basins at the Victoria Docks, North Woolwich, which cover an entire water area of 174 acres.

— The Queen and Princess Beatrice will leave Windsor next week for Balmoral. The Queen's first State ball will take place at Buckingham Palace on the 27th inst. On Friday evening Her Majesty, who was accompanied by Princess Beatrice, and attended by the lady in waiting, was taking her usual drive in the neighbourhood of Windsor, an incident occurred which produced no little alarm. The vehicle in which Her Majesty was riding was a waggone drawn by a pair of horses, and preceded by an outrider. When about one mile and a-half from Windsor, one of the horses got a leg over the bar of the carriage, and commenced kicking in a violent manner, causing some fear for the perfect safety of the Royal party. It was pulled up, and Her Majesty and the other occupants were assisted to alight while the horse was extricated from its awkward position. When this was done, which was a work of some difficulty, it was unharnessed, and its place was taken by the outrider's horse. Her Majesty and the Princess, who had walked up and down the road in the meantime, again entered the waggone, and were conveyed to the Castle.—The Duke of Connaught, while driving near Aldershot, was thrown out of his dog-cart and somewhat bruised, in consequence of the horse having shied.—An officer had an interview with the Queen on Saturday, and presented Her Majesty with some relics of the 24th Regiment from the battle-field of Isandula.

— The Premier has been re-elected for Midlothian, and Mr. Herbert Gladstone was returned without opposition for Leeds. Sir W. Harcourt, the Home Secretary, has lost his seat at Oxford by 54 votes, Mr. Hall, his Conservative opponent, being returned.

— Mr. Goschen will be the new ambassador at Constantinople.—The ex-Empress Eugenie has just completed her 54th year.—Lord Shaftesbury has entered

on his 80th year.—M. Léon Say, the new French ambassador, has arrived in London.—“George Eliot,” the distinguished authoress, has been married to Mr. Cross, a London merchant.

The deaths are announced.—Miss Mary Merryweather, the Lady Superintendent of the Training School for Nurses at the Westminster Hospital; Lady Victoria Villiers, second daughter of the late Earl Russell, and wife of the rector of Adisham, aged 41; Mr. Philip Twells, late M.P. for the City of London; the Hon. George Brown, a senator of the Canadian Parliament, who succumbed to a wound inflicted by a discharged employee; Mr. James Hamilton Fyfe, a well-known journalist.

It was feared that 30,000 persons in Blackburn alone engaged in the cotton trade would be thrown out of employment by a determination to strike for an advance of wages.

Prince Leopold leaves this week for his Canadian tour.

The death-rate in London last week was 20 per 1,000 of the population.

During the year, the Dundee sealer, the *Arctic*, has captured 17,000 seals.—An exhibition of naval and marine engineering models will shortly be opened in Glasgow.

Princess Mary of Teck on Monday christened, at Poplar, a new steamer—the *Albert Victor*—intended for service between Folkestone and Boulogne. The Princess having christened the vessel by the breakage of a bottle of wine on the stem, received a golden chisel and carved boxwood mallet. Employing these tools vigorously and perseveringly, amid the cheers of the crowd she disengaged the vessel of the last ties that bound her to the stocks, and the *Albert Victor* took gracefully to the water.

It is in contemplation to hold a great volunteer review, under Royal auspices, to commemorate the “majority” of the force.—Practical cookery is to be taught in the Board schools at Liverpool.

The infant daughter of the Crown Prince and Princess of Denmark has been christened at the castle of Amalienberg, and received the names of Thyra Louise Caroline Amalia Augusta Elizabeth.

All hope for the safety of the training-ship *Atalanta* is now abandoned. There were about three hundred on board, mostly lads.—A building stored with combustibles, close to Gray’s-inn-road, was destroyed by fire, rendering a large number of the very poorest people homeless. In this neighbourhood so dense is the population that 6,000 people lived on a spot of ground, measuring 1,150 feet by 590 feet, and Lord Shaftesbury complains that buildings stored with inflammables should be erected in such a locality.—The mill adjoining Warwick Castle has been destroyed by fire, the Castle itself narrowly escaping.—The twin-ship the *Calais-Douglas* has been seriously damaged by coming into collision with some piles in Dover Harbour.

The Princess Louise has been presented with an address by the chief of the Abnacke Indians congratulating her on her safe return to Canada.—The Princess Pauline of Wurtemberg has just married a medical man. The Princess and the doctor fell in love with each other while each were in close attendance on the Princess’s father in his last illness. The marriage was sanctioned with much reluctance by the King of Wurtemberg, and not until the Princess had renounced for herself, her heirs and successors, all right to the throne and Royal rank.—Great fear prevails of a famine in the Caucasus, in consequence of a discovery of locust eggs.—It is said that the Albanians have declared their independence.—The dress rehearsal of the Ober-Ammergau Passion Play took place on Sunday. “The weather,” says the *Daily News* correspondent, “was unfavourable. We had, in fact, snow and rain all day. In consequence of the bad weather the performance was cut in half, and the second half was given the following day. The old actors were ill; the children were half frozen, the audience was miserable, and the village was one large pool of mud—a perfect Slough of Despond.”

In anticipation of a large influx of visitors to Ober-Ammergau, to witness the celebrated Passion-Play, the first performance of which this year takes place on Monday next, Messrs. H. Gaze and Son, the tourist agents, of the Strand, have taken the largest building in the village, and fitted it up as an English hotel, and have arranged for a plentiful supply of provisions to be sent from Munich—seventy miles distant. They have also transported thither some of their Paris omnibuses to ply between Murnau, the nearest station, and the village, which are sixteen miles apart. Messrs. T. Cook and Son and the Messrs. Caygill have also, we believe, made special arrangements for the convenience of visitors, and full information is given in their respective programmes, together with some interesting information about the Play itself.

MATS AND FLOOR COVERINGS.—Messrs. Treloar and Sons, of Ludgate-hill, have issued an interesting pamphlet which supplies a good deal of useful information respecting the material and manufacture of the various floor coverings in use at home and abroad—including mats and matting, Oriental and British carpets and rugs, oilcloth, Linoleum, Kamptulicon, &c. To any one about to furnish a perusal of this pamphlet might be profitable.

THE UNITED KINGDOM COFFEE TAVERNS Co. (Limited), advertised in another column, has been formed under influential patronage, for the purpose of meeting the increasing demand for places of public resort where refreshments may be obtained of a non-intoxicating character. Mr. J. Ewing Ritchie is the chairman of the company.

The West London Sunday School Union, in another column, direct attention to a series of Services of Sacred Song, a list of which can be obtained on application to their trade manager.

BIRTHS.

ANDERSON.—May 7, at 14, Hyde-park-street, the wife of the Rev. David Anderson, Vicar of Holy Trinity, Twickenham, of a daughter.

GIBSON.—May 4, at 113, Boulevard Poire, Paris, the wife of the Rev. W. Gibson, of a son.

GROSVENOR.—May 3, Lady Richard Grosvenor, of twins—a boy and a girl.

MACLEAR.—May 5, at 1, Addison-crescent, Kensington, W., the wife of the Rev. G. F. Maclear, D.D., Head Master of King’s College School, of a son.

ROBINSON.—May 5, at St. Peter’s Vicarage, Leicester, the wife of the Rev. F. W. Robinson, of a son.

MARRIAGES.

ELDRIDGE—DOBELL.—April 28, at the Presbyterian Church, Silverhill, by the Rev. H. H. Dobney, Robert Eldridge, of Norton, Battle, to Mary Georgina, of St. Kilda’s, St. Leonard’s, daughter of the late Frederick Dobell, of Maidstone.

GASKELL—MELLAND.—May 7, at the English Presbyterian Church, Withington, by the Rev. Charles Moinet, M.A., James Bellhouse, second son of Holbrook Gaskell, Esq., of Woolton Wood, near Liverpool, to Harriette May, second daughter of W. E. Melland, Esq., of Moorfield, Withington, near Manchester.

DEATHS.

CARSON.—May 4, in the 31st year of his age, Charles, eldest son of Francis and Sarah Ann Carson, of St. Stephen-street, Salford. Friends will please accept this intimation.

COLLINS.—April 27, Mr. Charles Collins, of Lewisham-park, Kent, aged 33 years; many years a resident at Crayford and Dartford.

MARTIN.—May 2, at Streatham, Mary, widow of the late Rev. Samuel Martin, aged 85.

HEAD.—May 3, at Ventnor, wife of Thomas Head, of Great Berkhamstead, Herts.

ROBINSON.—At 6, Woodberry-grove, Finsbury-park, Henry Robinson, late of Notting-hill, in his 33rd year. Friends will please accept this intimation.

SILSBY.—April 26, at Titchfield, Ann, widow of James Silsby, aged 60.

SMITH.—May 4, at Yoxford, Suffolk, after a lingering illness, in her 54th year, Martha, the beloved wife of Gideon Smith. Friends will please accept this intimation.

THOMSON.—May 4, at her residence, St. Lawrence, Isle of Thanet, Kent, Alicia, widow of the Rev. John Boyle Thomson, Rector of Ludde-down, Kent, and last surviving daughter of Thomas Thomson, Esq., of Cannon-street, Kent, county Kent, aged 85 years.

VINALL.—May 5, the Rev. E. Vinall, of 41, Holborn-square, Pentonville, many years Minister at Providence Chapel, Regent-street, City-road, London, formerly of Lewes and Brighton, aged 63.

EPPE’S COCOA.—GRATEFUL AND COMFORTING.—“By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors’ bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame.”—*Civil Service Gazette*.—Sold only in Packets labelled—“JAMES EPPE & CO., Homoeopathic Chemists, London.”

DO YOU “DYING” AT HOME.—A sixpenny bottle of Judson’s Magenta will dye a table cover or a small curtain completely in ten minutes in a pailful of water. Silk scarfs, veils, braids, ribbons, may be dyed crimson, scarlet, violet, &c., in a basin of water. Judson’s Dyes. Sold by chemists everywhere.

THE ADORATION OF THE WORLD.—Mrs. S. A. Allen’s World’s Hair Restorer is perfection for its wonderful life-giving properties to faded or falling hair, and quickly changing grey or white hair to its natural youthful colour and beauty. It is not a dye. It requires only a few applications to restore grey hair to its youthful colour and lustrous beauty, and induce luxuriant growth, and its occasional use is all that is needed to preserve it in its highest perfection and beauty. Dandruff is quickly and permanently removed. Sold by all Chemists and Perfumers.

HOLLOWAY’S PILLS.—Hale constitutions.—When the human frame has become debilitated from the effects of exposure, excesses, or neglect, these Pills will repair the mischief. If they be taken according to the lucid directions wrapped round each box, Holloway’s Pills exert the most exemplary tonic qualities in all cases of nervous depression, whereby the vital powers are weakened, and the circulation is rendered languid and unsteady. They improve the appetite, strengthen the digestion, regulate the liver, and act as gentle aperients. The Pills are suited to all ages and all habits. A patient writes: “Your Pills, to be valued, require only to be known. During many years I sought a remedy in vain, was daily becoming weaker, when your Pills soon restored me.”

THE SUNDAY-SCHOOL CENTENARY.

TURNING OVER A NEW LEAF.

“Those persons are mistaken who consider the lower orders of mankind as incapable of improvement, and therefore think an attempt to reclaim them impracticable, or, at least, not worth the trouble.” These were the words written and published by Robert Raikes, in the *Gloucester Journal*, of which he was proprietor, in the year 1783, when Sunday-schools had been established in his native town for three years, and were being organised throughout the country. The appeal made by this active and benevolent friend of the children of the poor, reads strangely now that it is sought to reach “the lower orders of mankind” by all manner of benevolent and educational agencies, when Board schools, infant schools, voluntary schools, industrial schools, and even reformatory schools are everywhere recognised instrumentalities for instructing, elevating, training, educating, and reclaiming the children of the people, and when Sunday-schools form a part, and an important part, of the organisation of almost every religious body in the United Kingdom. A hundred years have passed since Sunday-schools were established. The present year, 1880, is the SUNDAY-SCHOOL CENTENARY, and during that long period many beneficent influences have been associated with the great movement which provided for the care of the neglected children of our great towns and rural districts, and brought them from the vicious influences of squalid streets or the dreary negligence of Sundays passed in the fields or the stables, to the order, instruction, and religious teaching of the school class and the school library. Among the most important

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MARY ANERLEY BY THE LORNA DOONE.

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LONDON: SAMPSON LOW, MARSTON, SEARLE, AND RIVINGTON.

aids to that reclamation of the lower orders which Robert Raikes so ardently desired has been the temperance movement. The teachings of the Sunday-school, carried into many a home, might have been far more efficacious, but for the evils which strong drink continually opposed to it, and when the pleasant and cheerful “annual tea-meetings” and the “quarterly tea-meetings” became a part of the arrangements of the Sunday-school, as well as of the church committees, a great element of improvement was introduced. These celebrations, along with the establishment of libraries of juvenile books for the scholars to take home and read, were remarkably potent in their influence on the parents, and so a chain of beneficent work was formed, which even yet is not absolutely completed. In other organisations, however, this association of temperance and a love of reading have been made prominent, and in hundreds of households the “tea-time” has become the golden hour of the day for that pleasant domestic interchange of ideas which belong to the discussion of a new book or the latest magazine. It is fitting, therefore, that one of the largest modern organisations for commercially uniting books with tea time should take an active part in the great Sunday-school Centenary, and our readers will be surprised to hear that the now famous LI-QUOR TEA COMPANY, which, since it commenced its operations in 1877, has sent out upwards of 2,500,000 pounds of tea, and has distributed as presents to its customers more than 850,000 handsomely-bound volumes of books, has come forward to offer its aid in adding to the numbered volumes in existing Sunday-school libraries, and in forming new ones. The LI-QUOR TEA COMPANY, whose warehouses on Tower-hill are well known, are now sending out to its customers more than 30,000 volumes monthly through its own organisation and by means of its agents in London and the large towns, and it is therefore able to give Sunday-schools an immense advantage in the acquisition of any number of interesting, attractive, and handsomely-bound books at what may be called a nominal price, and it has made known its intention on the receipt during the month of May of an application from the accredited secretary or manager of a school to forward (carriage not paid) any ten volumes assorted from its catalogue for fifteen shillings, and any twenty volumes for thirty shillings; thirty volumes forty-five shillings, carriage paid. When it is mentioned that these volumes are strongly and elegantly bound in gilt cloth, and form appropriate gift or reward books, it will be seen that this offer may be usefully accepted as a CENTENARY CONTRIBUTION to what may be a further development of that Sunday-school library system which has already been so beneficial in its influence. As the catalogue which the LI-QUOR TEA COMPANY has now issued comprises a selection of between eight and nine hundred volumes, including such books as are suitable for all readers, from the little one who can just lip Nursery Tales and Rhymes, or the charming poems for children by Anne and Jane Taylor, to the student who desires a “Cruden’s Concordance,” an illustrated work on natural history, a good edition of one of the poets, or a volume of Essays and Reviews, and the general reader who loves to cheer the home circle by the thoughts and fancies of some of the best and most wholesome writers of fiction, including Dickens, Scott, De Foe, Marryat, the authors comprised in the “Daisy Library,” and other popular American and English publications, it is plain there is wide and ample choice. Of religious and Biblical volumes, there is also a suitable selection in the “LI-QUOR TEA COMPANY’S SUNDAY-SCHOOL CENTENARY CATALOGUE,” with which, as with the ordinary catalogue, customers of the company are doubtless already familiar. The major portion of the books are particularly suited to Sunday-schools.

THE FOLLOWING LETTERS HAVE BEEN RECEIVED BY THE LI-QUOR TEA COMPANY:—
The Rev. T. Dickie thanks the Li-Quor Tea Company for the books. He is very much pleased with them, and wishes now he had sent for the largest parcel.—*Mountsorrel, Loughborough.*
Milton School, near Pewsey, Wills, May 1, 1880.
Messrs. Harrison and Co.
The 10 books you sent arrived safely, and I have given great satisfaction, inasmuch that I enclose order for 12 more.—Yours truly,
JOHN T. LANE.
EXTRACT FROM “HOUSE AND HOME,” Sept. 27, 1879.
“IN REPLY TO OUR INQUIRY, WE WERE INFORMED THAT THE CUSTOMERS SELECT THEIR OWN BOOKS, AND THAT THE RANGE OF CHOICE NOW EXTENDS TO OVER EIGHT HUNDRED DISTINCT WORKS!
The books most popular (of which most are selected) are the Bible (in the English, Scotch, and Welsh languages), ‘Robinson Crusoe,’ ‘Uncle Tom’s Cabin,’ &c., &c. The works of Dickens and Lytton are very popular, as are also some of the leading magazines.

In many cases volumes the retail price of which are 7s. 6d., or even more, are in stock. The edition of Dickens available is the well-known “Charles Dickens’ Edition”; and that of Lytton “The Knob-worth Edition,” both of which sell at 3s. 6d. per volume.”

ALL THE ABOVE ARE INCLUDED IN CENTENARY CATALOGUE.

A FEW EXTRACTS FROM PRESS NOTICES THAT HAVE RECENTLY APPEARED.

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G. H. Jones, Esq.

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For cleansing and clearing the blood from all impurities, cannot be too highly recommended. For Scrofula, Scurvy, Skin Diseases, and Sore o all kinds it is a never-failing and permanent cure.

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Clears the Blood from all impure Matter.

From whatever cause arising.

As this mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.

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Sold in Bottles 2s. 6d. each, and in Cases containing six times the quantity, 11s. each, sufficient to effect a permanent cure in the great majority of long-standing cases.—BY ALL CHEMISTS AND PATENT MEDICINE VENDORS throughout the United Kingdom and the world, or sent to any address on receipt of 30 or 133 stamps by

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Bankers—Messrs. BARCLAY, BEVAN, and CO., Lombard-street, E.C.

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CHIEF OFFICE,
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BRANCH OFFICE, 60, CHANCERY CROSS;
And at Oxford-street, corner of Vere-street.
Established 1810.

THE Managers invite special attention to the circumstance that Policies effected before next Midsummer will participate in the Division of Profits at Midsummer, 1882.

J. G. PRIESTLEY, Actuary.

BRITON LIFE ASSOCIATION.
(LIMITED)
CHIEF OFFICES, 429, STRAND.

THE report presented at the annual general meeting, held at the offices on Wednesday, April 21, Francis Webb, Esq., in the chair, stated that

The proposals received in the year were \$10 for £201,453, and the policies issued were £278,307, yielding in new premiums the sum of £5,064 14s. 5d. The total income amounted to £21,929 6s. 10d.

The claims by death during the year amounted to the sum of £3,409 12s. 5d. The funds in hand at the end of the year were £61,120, which amount was about equal to the total sum of the entire premiums received since the formation of the company on all policies in force at date of the report.

Detailed reports, prospectuses, and every information, may be obtained on application, personally or by letter, addressed to the Actuary and Secretary of the Company, at its Chief Offices, 429, Strand.

BRITON MEDICAL AND GENERAL LIFE ASSOCIATION.
CHIEF OFFICES, 429, STRAND.

THE report made to the shareholders and policyholders at the twenty-sixth annual meeting held at the offices on Wednesday, April 21.

The Annual Premium Income was £135,620 7 11. The Interest, less income tax, to £28,787 6 7. The Claims were £145,817 9 5. The Surrenders were £11,969 4 2. The Expenses including commission, were £8,234 17 0. The Funds in hand, £672,121 2 1. Detailed reports and every information may be obtained on application to JOHN MESSENT, F.L.A., Actuary and Secretary.

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BRITISH EQUITABLE ASSURANCE COMPANY.—Office: 4, Queen-street-place, London, E.C.
TWENTY-FOURTH ANNUAL REPORT (MAY, 1879.)

NEW BUSINESS.

2,175 policies issued for £456,450

New annual premium income £13,000

BUSINESS IN FORCE.

24,283 policies in force for £4,437,034

Annual premium income £133,446

DEATH CLAIMS, &c.

Death claims, including matured policies and bonuses paid in year £23,750

From commutation paid for claims £48,534

ACCUMULATED FUND.

Added in the year £200,680

Increasing the fund to £634,446

Average Reversionary Bonus for 24 years, ONE-AND-A-QUARTER per Cent. per Annum.

Policies payable in lifetime. Separate use Policies. Non-forfeiture Policies by Limited Payments. Assurances effected in the Mutual Department during 1879 participate in Ninth Division of Profits, and rank for Two Years' Bonus therein.

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(Established 1851. Incorporated 1874.)
OFFICES: 18, NEW BRIDGE STREET, E.C.
Investment Department.

DEPOSITS received daily at 3 per cent., interest payable half yearly; principal withdrawable at one week's notice.

DEPOSITS of £100 and upwards received for fixed periods at 4 per cent.

SHARES of £10, £25, £50, and £100 paid up in full bear interest at 4 per cent. payable half yearly.

SUBSCRIPTION SHARES by monthly payments of 10s., 15s., or 20s. each, thus providing a profitable investment for savings as they accrue. Shares can be taken by two or more persons, or may be held jointly by husband and wife. Minors can hold shares, and thus invest their savings in sums from Ten Shillings upwards, payable at any time.

A member's liability in this Society can never exceed the actual amount of his investments, and as security for the safety of such investments all the Funds of the Society are advanced upon the Mortgage of approved Freehold, Copyhold, and Leasehold Properties.

Advance Department.
Above One Million One Hundred Thousand Pounds have been already advanced, which is a proof that the advantages offered by the Society have been appreciated by the public, and that the terms are such as to meet the requirements of those who are desirous of acquiring their own residences, or purchasing house property.

Money in large or small sums, for long or short periods, may be obtained without delay, upon the security of Freehold, Copyhold, and Leasehold Property.

No premiums are charged by this Society, the amount of advance being paid in full, without any Deduction for Law Costs.

Persons desirous of Purchasing House Property for Investment or of living in their own houses should read the "New System of House Purchase" by this Society. A prospectus will be sent, and all information given, upon application to

JOHN EDWARD TRESIDDER, Secretary.

ESTABLISHED 1851.

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Accounts opened according to the usual practice of other Banks, and Interest allowed on the minimum monthly balances. No commission charged for keeping accounts.

The Bank also receives money on Deposit at Three and a Half per cent. Interest, repayable on demand.

The Bank undertakes for its Customers, free of charge, the custody of Deeds, Writings, and other Securities and Valuables; the collection of Bills of Exchange, Dividends, and Coupons; and the purchase and sale of Stocks and Shares.

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LIGHT-BROWN COD LIVER OIL.
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Incontestably proved by Thirty Years' Medical Experience to be
The only Cod Liver Oil which produces the full curative effects in
CONSUMPTION AND DISEASES OF THE CHEST, THROAT AFFECTIONS, GENERAL DEBILITY, WASTING DISEASES OF CHILDREN, RICKETS, AND ALL SCROFULOUS DISORDERS.

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DR. SINCLAIR COGHILL,
Physician, Roy. Nat. Hosp. for Consumption, Ventnor.

"I have convinced myself that in Tubercular and the various forms of Strumous Disease, Dr. de Jongh's Light-Brown Cod Liver Oil possesses greater therapeutic efficacy than any other Cod Liver Oil with which I am acquainted. It was especially noted, in a large number of cases in which the patients protested they had never been able to retain or digest other Cod Liver Oil, that Dr. de Jongh's Oil was not only tolerated, but taken readily, and with marked benefit."

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Seventy per cent. of the profits given to the assured. Four Bonuses already declared.

A new system of Secured Payment Policies, by which a fully paid-up Policy can be secured by ten payments, each payment securing a tenth part of the amount assured. Example:—A person aged twenty-one, after paying two annual premiums of £4 11s. 1d., can have granted a free policy for £20 without further payment, or a proportionate sum for other ages or amounts.

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A policy will be granted for each sum deposited, the whole of which sum may be withdrawn, with interest, as from a Savings Bank, or borrowed at the current rate.

	For £10.	For £100.
Age 15	£25 12 6	£268 5 0
" 20	24 11 8	245 16 8
" 30	20 15 0	207 10 0

This plan has the following advantages over investments in general Savings Banks:—It gives the same interest in case of withdrawal, and it also gives a life policy during the period of investment, in all cases where the age does not exceed thirty-two, of more than double the amount invested.

IMMEDIATE ANNUITIES GRANTED for the following sums deposited:

	For £100.	For £500.
Age 75	£17 13 6	£88 7 6
" 70	14 3 2	70 15 10
" 65	11 13 5	58 7 1

For forms of Proposal, Prospectuses, &c., apply to EBENEZER CLARKE, F.R.S., Secretary.

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CREDIT of half the first five Annual Premiums allowed on whole-term Policies on healthy lives not over 60 years of age.

ENDOWMENT ASSURANCES granted, without profits, payable at death or on attaining a specified age.

INVALID LIVES assured at rates proportioned to the risk.

CLAIMS paid thirty days after proof of death.

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The Reversionary Bonus at the Quinquennial Division in January, 1877 (amounting to £357,014), averaged 50 per cent., and the Cash Bonus 30 per cent., on the premiums paid in the five years.

The Next Division of Profits will take place in January, 1882, and persons who effect New Policies before the end of June next will be entitled at that division to one year's additional share of profits over later entrants.

REPORT, 1879.

The 55th Annual Report, and the latest Balance Sheet rendered to the Board of Trade, can be obtained at either of the society's offices, or of any of its agents.

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From Mr. W. J. BAILLIE, Cheddar, Somerset:

"I think it only fair to let you know that the 25 5s. Villa Washer, Wringer, and Mangler which I purchased of you in August, 1876, has been regularly used from that date till now, and works as well as ever. We find it effects a great saving in time, labour, and coals. Those who use it say that in the summer months the Mangler alone is worth the money, as it thoroughly mangles, in one hour, as many clothes as would require five or six hours' work to properly iron."—April 14, 1880.

Mrs. HONE, Two Mile Brook, near Slough.

"I am much pleased with the Villa Washer, and find it a pleasure to wash with it. I am thankful that it saves me the annoyance of having a woman to do it; we can easily manage it ourselves, and wash nine dozen in a very short time."—April 17, 1880.

Mrs. TURNER, 32, Craven-place, Fant, near Maidstone.

"The Villa Combined Washing Machine is invaluable. I never thought anything could be half so useful. We have no trouble, and get our washing done in three hours which before took a woman a whole day; and now we do without the washerwoman, and the steam, and all the discomforts which used to make one day in the week a complete misery to all at home."

A MONMOUTHSHIRE RECTOR'S WIFE writes:—

"Rectory, Monmouth, April 23, 1880.—I have much pleasure in forwarding the money for the Villa Washer. I was determined to give it a fair trial, so washed over twelve dozen clothes with it myself, with the help of one of my servants, getting through them in about four hours and a-half. As I was delayed in the middle of the washing, another time no doubt it could be done in less time. I calculated it

cost me 1s. 9d. in soap, starch, and extra firing (for the ironing), and had I put it out it would have cost 12s. at least. The printed instructions were followed to my entire satisfaction, and the clothes, without being boiled, were beautifully white and clean. The servant who helped was charmed with the machine, and I effectually silenced the objections of the cook by seeing to it myself, and not allowing her to help a bit! You are most welcome to use this letter, but I do not wish my name and address published, although glad to answer any letters on the subject, or show the machine to any one in the neighbourhood.—Yours truly, —[Name will be sent on application.]

FRANCIS JOHN GUY, Esq., The Limes, Coward Mayne, Sandbury, sending for a Villa Machine for a friend, writes, April 23, 1880:—"Allow me to take this opportunity to express our satisfaction with the working of the Villa Washing Machine. We have used ours every fortnight for the last twelve months, and it is as good as new now. We are five in family, and the washing, rinsing, wringing, etc., is done easily in 34 hours."

MRS. JONES, 16, Belgrave-gardens, Dover (Dover Express).

"I am astonished that so simple and easily-managed a mechanical contrivance should be such a woman's help in abolishing the drudgery of washing-day. By following your printed directions in every detail, our washing, which formerly occupied a whole day, is now easily done in two hours."

THE MISTRESS OF THE KINGSBURY BOARD SCHOOL, The Hyde, Middlesex:—

"March 23, 1880.—I purchased a 'Villa' Washer, Wringer, and Mangler combined, a few weeks ago. I am more than satisfied with it,

and am recommending it to all my friends. Washing-day is now a pleasure, and I have already saved quite half the cost of the Machine. I wash on Mrs. H. Sheldon-Williams' principle, so nicely explained in the little book sent with the Machine, and the linen looks better than it has done before by hand-washing."

W. R. BALFOUR, Esq., Inverness.

"March 20, 1880.—The Villa Washer, Wringer, and Mangling Machine completely answers all our wants, and I, therefore, hand you the enclosed P.O.O. in settlement, deducting your usual 10 per cent. cash discount."

Colour-Sergeant JENNINGS, 5th Middlesex Militia, Hounslow.

"April 19, 1880.—My wife is very much pleased with the Machine, and only wishes she did not get one long ago."

Mrs. WHITEWELL, Railway Cottage, Willesden.

"Your Villa Washer and Mangler is a wonderful Machine. My husband had no belief in Washing Machines previously, but never was so surprised as when he saw the marvellous washing power of the 'Villa.' My daughter, aged fifteen, now does the washing for our family of twelve in five hours, without any woman to help. We always used to have a woman two days."

Mr. M. WASHINGTON, Broomhill, Barnetley.

"March 11, 1880.—My wife and daughter are very much pleased with the 'Villa Washer.' The latter, yesterday, in little more than four hours, got through all our Washing, and we are ten in family. It will soon pay for itself."

Illustrated Prospectuses post free of HARPER TWELVETREES, Laundry Machinist, 32, Finsbury Place, London, E.C.

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